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MISSION METHODS IN MANCHURIA

THE FAMILY OF A CHRISTIAN FARMER

MISSION METHODS IN MANCHURIA

BY

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MISSIONARY OF THE UNITED FREE CHURCH OF SCOTLAND
MOUKDEN, MANCHURIA

"I am become all things to all men, that I may by all means save some."

"If meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble."

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PREFACE

THE year 1874 began with three baptized men as the nucleus of the present Presbyterian Church in Manchuria. The year 1900 began with more than 27,000 persons on the rolls of the Church, either as baptized members, or as accepted applicants for baptism. Probably half as many more, related to these by family ties, had abandoned idolatry and considered themselves connected in a sort of fashion with the Christian Church. Ten times as many had acquired such an elementary knowledge of Christian doctrine as to lead them to regard it with respect, many of them declaring that Christianity must be the future religion of the Chinese.

It has been suggested by some, whose wish is tantamount to a command, that a delineation of the principles on which the work was originated and has hitherto been conducted might be useful to the Christian Church, as a small contribution towards a systematic study of missionary methods. That such a study is required is best known to those who are most familiar with the multiplicity of methods in

action, and the diversity of principles commended by "all sorts and conditions of men."

The design of the book has compelled the exclusion of much, while the subjects admitted are treated as briefly as is compatible with an accurate appreciation of the conditions under which the principles of the First Missionary to the Gentiles have been applied to the Chinese.

The Manchurian Church has had one origin; and though, like every widespread organisation, it now contains many diverse elements, it is everywhere virtually one. Except in the port and its few outlying stations in the south, and Kirin in the north, all the other stations of the Church have, so far as my information goes, directly or indirectly sprung from Moukden. Hence, though the following pages unfold chiefly what has been done in Moukden, they may be taken to represent the mission as a whole. For though there are two societies, Scotch and Irish, working together, the Church is one; their work is harmonious, and there is no conflict of important methods.

The careful reading of this book will, it seems to me, prove that the methods of the Apostle Paul, in the entirety of their principles, are the most likely still in Eastern Asia to produce results similar to those he saw in Western lands.

JOHN ROSS.

MOUKDEN, *February* 1903.

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MISSION METHODS IN MANCHURIA

CHAPTER I

Chinese Consciousness of Sin

MANY years ago in my native land I heard a missionary publicly declare that the Chinese were destitute of a sense of sin. When one mingles with the Chinese in the large towns, and especially in the open ports, and observes the untiring industry of the people, their unwearied struggle to keep their heads above the waters of poverty, and their no less all-absorbing efforts to attain to an easy competency, the conviction cannot fail to be driven in that the all-controlling thought of the Chinese is what they shall eat, what they shall drink, and wherewithal they shall obtain the other comforts or necessaries of life. The same conviction would certainly arise in the mind of thoughtful Chinese who had the opportunity of passing days or months, or even years, in the busy centres of industry in our home lands.

But as a closer acquaintance with the homes and the private life of the people would reveal large numbers whose time is not wholly absorbed in needless exertions to hush to sleep the cries of their bodily appetites, and who have ideals very different from the never satisfied one which craves for the accumulation of worldly gear; so in China are found, hidden away in private life, or in almost inaccessible ledges among the higher mountains, many a man who has disappeared from public view to tend his wounded heart, who is ready to undergo any privation, or cheerfully to encounter any hardship, which offers him a hope, however faint, of attaining to mental peace. In the numerous temples—or, rather, monasteries—Buddhist and Taoist, everywhere to be found amid the secrecy and splendid scenery of the grandest and most isolated mountains in Manchuria, far from the noise of the market, the cry of the children, or even the lowing of the ox, are thousands of men who have been driven into that absolute solitude by the sorrows of their heart. There they are undisturbed by sounds other than the cooing of the turtle doves, the cawing of the crows, and the soothing sough of the wind in the dense pine forests. Like the wounded deer, they retire far from the haunts of men to seek the most utter privacy, that they may attain to the remotest chance of a hope that somehow

and sometime, though perhaps after years of toilsome duties done, and numberless forms of self-inflicted torture endured, their continuous and distressing spiritual ailments may be at least partly alleviated.

These men do not describe their condition in language with which Christians are familiar; nor would they understand the language in which Christians express their mental state. But in each case the mental condition is similar. There is the feeling of personal degradation. There is the burning knowledge that the man is defective in comparison with what he believes to be the ideal or normal nature bestowed on him by the "decree of Heaven." There is the restlessness of an uneasy conscience from the ever-present consciousness of shortcoming in the presence of an unknown and unseen standard, which he instinctively but certainly knows to exist, and which he believes to have personal relations to himself.

The Christian declares, "I am a sinner!" The Buddhist points to his heart and says, "Here there is no peace." They both mean precisely the same thing. They are both anxious to have the miserable consciousness removed. They are willing to do or to suffer, even to the risking of life, if only they can attain to mental rest. They are both weary, and yearn for repose. They are both heavy-

laden, and would fain lay down the burden which crushes them to the ground. For this relief they will dive into the depths or scale the heavens. They will bestow of their goods freely to acquire merit. They will gladly spend their labour in wandering over the earth to seek it out in holy places. No hardship is regarded as too severe, no toil too great, if only it give promise of rest.

THE TAOIST HERMIT

A pathetic example of this kind of man came across me many years ago in Moukden. At that time all respectable inns refused to lodge a foreigner, and it was impossible to rent a room or a private house.

In the same squalid inn, devoted to the poorest foot-travellers, where I was staying, was one man whose peculiar dress, and a face in which a sorrowful melancholy had taken up its permanent abode, attracted my attention. A long conversation elicited the following information :—

His former home was in the neighbourhood of Chinchow, in the south-west of Manchuria. He owned a property which, though small, made adequate provision for his wants and those of his wife and family of five little children. There, whether working in his fertile fields, or resting in his house, he was ever

oppressed with the sense of an evil heart. Neither diligence, hardship, nor earnest attention to constant duties were of any avail in lightening his load. The brilliant light of the glowing sun, shedding joy and laughter over hill and plain, on tree and grain and flower, spoke no message of comfort to him, and the all but continuously blue sky whispered no hope.

In despair with himself and in disgust with the wickedness of the world around him, he fled one day from the village, telling no one of his departure. He left his wife and children without a sign of his intention, and retired to the forest-clad mountains west of Chinchow. There the only face he saw was that of the roebuck or of the leopard, as it emerged out of the forest to slake its thirst at a pool in the stream. He lived anywhere, finding shelter in crevices of rock, or under the shade of the wide-branching pines. He ate the roots of the wild plants and the wild fruits which grew in the woods, and drank the water of the stream. He tortured his body and brought it "under subjection," and thus endeavoured to compel his mind to dwell solely on thoughts of virtue.

But, though he had fled from the face of man, his spiritual "old man of the sea" clung to him, and would not let him go. Do what he would, he could not relax the grip upon him of the hand of his misery.

When he found that after five years of this self-torturing isolation he was no whit a better man, he resolved, in order to acquire another mode of conscience-quieting merit, to make a pilgrimage to Peking. He went to a large Taoist temple there, far-famed for sanctity. Here he performed his religious duties with an earnestness, devotion, and punctilious attention equal to those of Luther when he went to Rome on a similar errand.

The superiors of the temple, noting his earnestness of conduct, bestowed upon him the insignia of superior sanctity. They gave him a robe which he wore ever after, which was as many-coloured as Joseph's coat. It was made up of small diamond-shaped pieces, reminding one of the patchwork fashionable some years ago. Besides the robe, there was conferred upon him a serpentine fillet of silver, which was sewed on his skullcap, just over the centre of his forehead.

With these tokens of high ecclesiastical approbation he returned, after his two years' probation, to his solitary retreat. For eight years longer he carried out the programme of devotion proper to a hermit in his struggling search after holiness. During all this period he abstained from looking on the face of his fellow-man. Then he came to Moukden to acquire a higher merit, by begging from the pitiful to bestow upon him the means where-

with he could erect a temple in his chosen retreat. All those fifteen years he had seen neither wife nor child. He thought of them with indifference when he thought of them at all. They had enough to keep them: what more could they want from him?

After a long conversation, he frankly confessed that his heart was in no way improved by all he had endured and all he had done. Nor had he obtained one atom more of the elusive rest hoped for, notwithstanding all his prayers, the time, and the means so earnestly devoted to secure merit. All he could imagine of meritorious action he had attempted. All he had been recommended he had faithfully done. Yet all was in vain.

One's heart yearned over the pathetic case of this man, whose soul had been torn and lacerated during all those years, and whose face was a perfect image of utter hopelessness. He listened with grave attention when informed that the missionary had come to China expressly for the purpose of searching out such as he was, and of pointing to the only way in which, in China or in the world, a man's heart-burden could be unloosed.

After a few days' sojourn together, we parted; the sorrow-stricken face bearing upon it the fixed resolution of a man determined to exert himself to raise money which would enable him to erect his temple, and thereby obtain a degree

of merit, which was his last hope for the cure of his wounded spirit. Poor, baseless hope of an unutterably sad life!

KU, THE MONOMANIAC

Prior to the commercial treaty with which Japan opened up Corea to intercourse with foreign nations, the only point of contact between the Coreans and the outer world was at a small village called "The Corean Gate." It was situated twenty-five miles west of the Corean border, and nestled under the southern slopes of the grand pile of mountains called Feng-whang-shan, or Phœnix Mountains.

Actuated by the double desire of becoming acquainted with the country east of Newchwang, and of ascertaining what could there be learned about the Coreans, I undertook a journey eastwards in the autumn of 1873, at the season of the principal fair of the year. After crossing a dozen miles of the rich, loess soil on the plain directly east from the port, we came upon isolated hills, which looked like the last great spurts of the titanic volcanic action which had shaped the endless lines of mountain chains, extending eastwards to the shore of the Pacific Ocean.

Through beautiful valleys and across picturesque passes we rode to the prettily situated town of Siuyen, half-way to the city of Feng-

whang-cheng. Situated on the bank of the noisy river Yang, whose crystal clear waters rush against and dash around the large boulders in its bed, this town carries on a profitable trade in ornaments of all kinds, made of the beautiful silicious rock found in the river bed. The rock is of a light green colour, streaked with cream, and so closely resembles the much-prized "Jade" that it goes by the name of "False Jade."

The town, with its river, is a pretty picture set in a rich frame of green and well-wooded hills. Pine and birch show themselves everywhere; but the predominant tree is a variety of oak, whose leaves are used to feed the silk-worm of Manchuria.

Arriving early on Saturday afternoon, I went out, as was my wont, with bundles of books. The books were in great demand, and hundreds of Gospels and booklets were sold to the curious crowd.

Fully a year after this visit a message was brought that a man was out in the study who desired to see me. He appeared to be of so peculiar and equivocal a character that the servant had denied him an interview. But denied he would not be. As the servant's duty was to deny an interview to no man, be his errand what it might, I was prepared to meet something uncanny and uncommon.

The study was in an outhouse at the gate,

and was likewise utilised as chapel. It was about eighteen by twelve feet. The walls, floor, and roof were of mud, supported by the necessary number of posts, joists, and rafters. A mat, woven of the strong reeds which grow on the river bank, was thrown over the rafters, and supported the mud which formed the roof. The roof was flat, like that of a railway carriage.

Immediately on entering this small room, a man under the average height stood up and made a profound obeisance. He had a short, thick, bull-dog neck, and a round bullet head. He was altogether of an exceptionally sturdy build. After making his obeisance he stood with his arms down his sides, like a soldier at "attention," and his eyes fixed on the ground, waiting for me to speak. He certainly looked a curious man, with his sharp but furtive glance and his thick-set, strong little body. His clothing hung loosely about him in a slovenly fashion, which increased the peculiarity of his appearance. On no consideration would he sit down till I had first seated myself. He had come to see me on urgent business, but would wait my convenience before declaring it. He was soon set at his ease, and began to narrate his long story summarised below.

His home was in the neighbourhood of the town of Siuyen just referred to. He had owned considerable landed properties there,

besides five places of business in the town. He was therefore a prosperous man. But, like the Taoist hermit, he was oppressed with wants which money could not satisfy.

To secure peace, he had for years made pilgrimages to all the famous monasteries, Buddhist and Taoist, far and near. To increase the merit of his pilgrimages, he made liberal donations to every temple visited. He returned unsatisfied from them all. But hope continued to point its finger to those other monasteries still unvisited, till at length the whole circle was complete.

His mental condition had been such that he entirely neglected his business. His managers took advantage of their freedom, with the result that four out of his five shops became bankrupt. The fifth was saved because his son, then a young lad, was employed in it. His spare cash had long disappeared. To satisfy the insatiable needs of his pilgrimages, he sold field after field of his patrimony till little was left.

As his exertions and benevolences had produced nothing of the anticipated good, he erected for himself a temple on his own premises, where he devoted most of his time to burning incense, repeating prayers, and *kotowing* before each of the many gods in his eclectic pantheon. He spent his time and thought on these religious exercises, leaving

his wife and boys to support themselves on the surviving wreck of his fortune.

The hopelessness of his ceaseless round of religious duties increased his misery. He began to wander about for days on the beautiful oak-clad hills everywhere surrounding his home. He saw visions of wonderful things, to him as real as the existence of his wife and family. He fell at last into that condition of mind which the Chinese call "lunatic"—a harmless madness. He lay out on the open hillsides all night under the clear blue sky, and in the dry bracing air of Manchuria.

One night, as he lay on his back, his wandering eye roving over the endless stars—which appear more numerous here than in the humid west—he was impressed with the vastness and profundity of the sky, and cried out aloud: "If there be a God up there, have mercy on me!"

Not long thereafter one of his neighbours went up to him and said: "There is a foreigner in the street selling curious books about a foreign religion: should you not go into town and buy some?" He was in undress at the time, clad in a short jacket, sometimes worn in the house and about the doors when working. Hearing his neighbour's story, he would not wait to go into the house to get his long robe, but went as he was, running all the way, lest the foreigner should be gone before he arrived. He bought a specimen of every book for sale,

among them a copy of the Gospel according to Mark.

At once he began to read. But he never got beyond the first sentence, which he failed to comprehend. In Chinese the Gospel begins: "God's Son Jesus Christ's Gospel." The term used for God is the classical term employed from remotest time in China, but now in popular speech almost forgotten; the term signifies "Supreme Ruler."

The man was not a scholar in the sense of knowing the classics. He could not understand the phrase. He applied to his neighbours, who were as ignorant as himself. He went to the schoolmaster, who informed him that the term was classical; but the meaning of it he could not explain. His poor mind, having cast off all hope of relief from his native religions, was night and day meditating this new phrase.

One day in his abrupt way he declared to his wife, on whose efforts the young family depended, that find out the meaning he must. As no one of his acquaintances, learned or illiterate, could throw any light upon the matter, he had resolved to go to the foreigner who had sold him the book. "What!" replied his wife in consternation; "you are mad already; the foreigner will make you tenfold more a madman."

This remark arose from the then general belief that missionaries were masters of magical

arts. The proof of this magical power lay in the fact that, when any Chinese who hated the foreigner came into close contact with the missionary, their hatred disappeared and they actually began to speak well of the foreigner. How could any sane Chinaman do that? It was self-evident that any man so far left to himself had been bewitched. To one who dared then to speak well of the foreigner it was at once retorted: "You have drunk the foreigner's magical medicine."

But what terrified the woman had no terror for Ku. He was labouring under a trouble, to get rid of which he would encounter a great deal more than the dreaded magic of the missionary. Seeing him so bent on undertaking the risk, his wife and son locked away all his good robes. No Chinaman would possibly make a call on anybody except in a good long robe. Even in his own house he would not receive a visitor without his long robe, as a jacket is disreputable.

Like most monomaniacs, Ku was as sly as his family were clever. Late one afternoon he called—in his jacket, of necessity—at the house of a friend, two miles from his own house, and stated that having to visit a friend in a hurry he had dropped in to borrow a long robe. In such circumstances a Chinaman cannot refuse to oblige. A robe was produced—certainly not the best. Ku put on the robe, and, getting

the loan of about a couple of shillings for inn expenses, he started for Newchwang that night.

He pointed to the blue robe he wore as he told the story. This accounted for his peculiar appearance, as his long story about himself had previously explained the extraordinary character printed in his face and displayed in the strangeness of his manner.

The "term" difficulty was explained to the poor man, who put himself absolutely at my disposal. A simple book on Scripture truth by William Burns was put into his hands, to attract his attention and to divert his thoughts from himself. A course of conduct as to reading and prayer was prescribed, and he was sent to the station of Tapingshan, twelve miles south-east of the port, to be under the charge of Old Wang, stationed there as evangelist. To that station I rode out once a week, and was amused at the literal way the poor man carried out my instructions, at first turning a deaf ear to anything the good evangelist said to him.

In a couple of months he returned to the port, of his own accord. He was "clothed and in his right mind." He must go home to his family to tell them the good news, and to exert himself to recover for them the comfort from which his conduct had dragged them down. In his brusque, emphatic way he demanded baptism on the spot. He must go

home at once, but before going he must be baptized. He was constrained to wait over the Lord's Day. Immediately after baptism he went home, and appeared to the amazement of the family—which he had left as a madman, and to which he returned in perfect sanity.

As an indication of the resoluteness of the man's character, it may be mentioned that a year or two after his conversion he came to Newchwang, from his new home, more than a hundred miles away, to partake of the Lord's Supper, as he had in his reading discovered that it was the duty of the Christian to remember the Lord's death. His story has not a few points in common with that of Cornelius the centurion.

He went east to a beautiful valley off the Yalu River, and took a considerable acreage of land just thrown open to cultivation. Soon thereafter he established a junk service on the Yalu River. He became so prosperous in his energetic undertakings that in a brief period he was more wealthy than in the early days when he began to dissipate his substance, seeking salvation in ritualism.

He was the first Christian in that neighbourhood. His family sooner or later all became converts. His story became widely known; and for years there has been in that place a congregation of Christians, the fruit of his labours and example, who own a good deal of

property. The place is so distant from both Haicheng and Liaoyang that it has never received that pastoral attention and that fuller Christian instruction which we desiderate for our people. But for many scores of miles the rudiments of Christian truth are known through the life and teaching of the converted monomaniac.

OLD WANG

Old Wang was a commission agent in Newchwang. He was named "old" Wang, not because he was aged, but because he was the older of two brothers. Driven by an unhappy conscience, he became a devoted adherent of the strictest sect of Buddhists. Daily he chanted his litanies, burnt his incense, and performed all the harassing duties imposed by his sect. He gave away largely in alms, as an additional element in storing up the necessary merit to secure his peace of mind. But his stern asceticism, his strict vegetarianism, his ceaseless round of religious observances, left him, after years of service, exactly where and as he was when he began.

He had purchased a copy of a Gospel from Mr. Murray, now of Peking. It was all a puzzling riddle to him. When the chapel was opened in the port he became a frequenter. He was interested from the first, and attended till he understood the doctrines of the grace of

God as revealed in Jesus Christ. He became a believer.

Buddhism has become essentially a ritualistic religion. Like all such religions, it relies upon prohibition and command applied to all details of conduct, rather than upon general principles which involve both the prohibition and the command, and which include all possible manner of conduct, whether or not they have been tabulated under the punctilious rules of ritualism.

As strong drink was an evil known in India when Buddhism reigned there, the use of alcoholic liquors was forbidden. Hence the logically correct Buddhist abstains to this day from alcoholic drinks. But opium was not the dread scourge in India a couple of thousand years ago it is now seen to be. Necessarily, it was not formally prohibited. And because it was not then formally prohibited, the earnest Buddhist, who dare touch no alcohol, is free to indulge as he will in the more deadly opium.

Wang was an opium smoker. He knew that the special rules of his Buddhist sect did not prohibit opium; the Christian Church did. Till free from opium he could not present himself as a catechumen. He resolved to renounce the habit. But the resolution was easier made than carried out. A drunkard can live without his drink for days or months. The opium smoker must have his drug at least twice a day. He is in the habit of smoking at a

certain hour in the day. When the hour comes, so does the craving. His nervous system cries out with a great and bitter cry for its accustomed food. If unsatisfied, misery ensues of an unspeakable nature; an agony seizes the man, unthinkable to ordinary humanity. A delightful peace takes possession of the smoker with the first whiffs. The craving once satisfied, the man goes about his ordinary work, of whatever kind, in ease and comfort.

After Wang had decided to abstain, the craving took possession of him at the hour he was wont to satisfy the opium appetite. His misery grew in intensity till it became unendurable, and the soothing pipe was again taken down. Day after day the vow was made, and day after day it was broken, till the poor man became desperate when the peace assured to him by Christianity seemed about to be forfeited, because the "strong man armed" held possession of him, body and soul.

With this solemn alternative before him, Wang got up early one morning and smashed his pipe into a hundred pieces. He threw away the various utensils required for its use. He then went about his business. But the fateful hour came round, and with it the ordeal of misery like a great swelling flood. He lost self-control. For the time being he was virtually crazy. In his agony he threw himself on his knees before his *kang*. He hid his face in his

hands. He was oblivious of everything in heaven and on earth, forgetting food and drink, realising only that he was in death-grips with his grim enemy, and that his only hope was in God. On his knees he continued for three days and nights, praying and struggling. Then suddenly his bonds were burst, and the prisoner was free. He knew, without waiting for a testing period, that he was cured—as did the woman with the bloody flux. He was made free with the liberty of the children of God. He immediately became a catechumen. With him and other two men was formed the first catechumen class. The three men were in due time baptized.

Though Wang was not a man of exceptional abilities, he was one who manifested so much enthusiasm and resolution that from the very beginning he was considered the kind of man to be trained for an evangelist. From the day of his baptism to the day of his death, well or ill, among the poor or the rich, to one person or to a hundred, there never was a day in which he did not preach the unsearchable riches of Christ as the only hope for his fellow-countrymen—the only means by which the slave chains of sin and vice could be broken and the captive made free. To this man, "alive to sin" before he became a Christian, and "alive to holiness" thereafter, is the Church of Manchuria more deeply indebted than to any other human

being. There never passes a day in which I do not feel grateful to God who had "separated" that man "from his mother's womb" to be the "first-fruits" of the gospel in Manchuria. The man is long dead. His spirit lives, moves, and breathes since his death over a wider area than he ever travelled, and among a greater number of men than he ever imagined possible in his life.[1]

Numbers of men and women who, before they knew Christianity, were earnest zealots, labouring by asceticism and endless ritual to work out peace for themselves, have entered our Church. As might be naturally expected, these are the most zealous and the most efficient preachers of Christianity to their fellow-countrymen.

Not a few have joined us because they were intellectually convinced of the superiority of Christianity. These men are ever ready to give a "reason for the hope that is in them." They can always gain the victory in an intellectual tussle with the Confucian objector. But they gain few converts for the Church. They can instruct well, but have no heart-winning power. The spiritual fervour which sets men on fire, the power which is scattered over Manchuria and bringing thousands into the Church

[1] The story of this remarkable man is published by the R.T.S., London, under the title of *Old Wang*, the first evangelist in Manchuria.

of Christ, are the fervour and the power of those who have been themselves dug out of the miry clay of spiritual despondency. Theirs is a history in essentials exactly like that of Old Wang. Of this sort large numbers are still scattered over Manchuria, in the lone monasteries of the mountains and in the homes of the people. We have always had a rule that no gratuity can be given to men while catechumens. Many of those devotees are unable to dig, they are ashamed to beg, and their temple is their only living-place. This has prevented not a few Buddhist and Taoist priests from joining us.

We have here, then, the remarkable fact that many thousands in monasteries and in the homes of common life are, as we put it, convinced of sin, and yearn for and strive after some way of deliverance. For many years we have made a special point of becoming acquainted with the more earnest of the Buddhist sects, into which this class finds their way. Not only does Christianity open the prison doors for these prisoners of despair, and exchange their moans for songs of glad deliverance, but in these delivered ones we have incomparably the best agents for the extension of Christianity among all classes of the people.

One such man, well instructed, is of more value in bringing the influence of Christian teaching to bear upon "those who are without"

than any foreigner, however able, however willing, or however zealous. He has complete access to the minds of his countrymen—an access which no foreigner will ever obtain, however close the intimacy or great the friendship he may have with the Chinese. To this class we have therefore paid special attention, and the attention has been rewarded a thousandfold; for without such men as workers the Church in Manchuria could not be what it has become. Yet the greatest proportion of the good effected by the speaking and the lives of these men is as yet invisible to the statistical eye.

CHAPTER II

Itineracy

WHEN the Presbyterian Mission began its work in Manchuria the land was virtually unknown. This necessitated a great deal of travel, during the years 1873–74, to discover the main roads and their arteries, to learn the comparative density of the population, to ascertain the size of the cities, their relative importance, their value as future stations or centres, and their respective distances apart.

Active colportage was associated with this travel. Many thousands of portions of Scripture and of other Christian books, with books of general literature, were sold all over the land. As far as a limited knowledge of language permitted, the elementary truths of Christianity were proclaimed.

The sight of a foreigner was at that time a rare event, and a notable one in most parts of Manchuria. Nine-tenths of the people encountered had never before seen a foreigner. Fairs were frequented in market towns, or, on the feast days of gods, when thousands of

devotees or pleasure-seekers covered the hill-side on which the temple was erected. Everywhere great crowds rushed towards the foreigner, whenever he appeared. Everywhere the crowds were polite, though intensely curious. It was well known that they hated the foreigner; but no one is such an adept as the Chinese at concealing his real feelings. Occasionally, at the fairs, where roughs do congregate, coarse expressions and even angry threats were used. But, as the threatened man exhibited neither anger nor fear, the roughs soon desisted from their game.

The notions current about foreigners were many of them grotesque. They all lived in ships, and therefore came to China to secure land. They were all red-bearded—because, in the days when they were confined to Canton, they received the name of Hunghutz, the name now given in Manchuria to the robber horsemen who have long infested the outlying portions of the province.

Journeying overland from Newchwang to Peking, the road passes through the large, important, and busy city of Chinchow—or Kingchow, as it was then printed on maps. Here crowds attended the foreigner from morning to night. Books, booklets, and periodicals were in such demand that they were purchased as fast as they could be handed out. After the space of an hour in any one place the crowds

became so unmanageably large that a change of location was desirable. The keen frosty air at New Year, when the thermometer even during the day was at zero, made rapid walking a delight. The clumsy garments of the Chinese prevented them from following—except the young lads, who were ready to forget their dignity and run. At one place, where books were being sold as fast as they could change hands, I was surrounded by a mass of men, pressing in on all sides. Suddenly a man, who had been "hunkering" in front of me, rose slowly, and, turning to the crowd, shouted with particular emphasis: "He *has* got knees!" He seemed to be combating a generally received belief that the foreigner walked so fast because he had no knees.

In a village considerably to the north of Chinchow, on the way to Moukden, I was as usual addressing a small crowd in front of the inn, while breakfast was getting ready. The small crowd was listening very quietly and purchasing a few books, when the village blacksmith came along, his upturned sleeves exposing his muscular and brawny arms. His face was as black as the coal at which he had been blowing into red-heat a rod of iron which he was holding in his hand. He listened a short time; and then, with angry voice and bloodshot eye, cried out: "You will not desist! Was Tientsin not a sufficient warning? You will

not stop till that story is repeated again!" He referred to the massacre in Tientsin of 1870, which was then a recent and a much agitated affair. His voice and eye, combined with his hot lethal weapon, did not have a prepossessing look. But here, too, "a soft answer turned away wrath."

Standing in front of the large inn outside the west gate of Liaoyang, during this same journey, while selling books and discoursing to a small group of men, a farmer shot out of the west gate, riding at great speed. He saw the group around the foreigner, reined in his pony, and jumped down. He stood listening for a few minutes, and then, in disgust and with an angry gesture, he exclaimed in a loud voice as he turned away: "The impudence! Coming here pretending to teach US!"

The average height of men in an average crowd in Manchuria is somewhat above that in most parts of Britain. A man of average height requires to borrow something on which to stand, to make himself seen by all the people in a crowd. Inside the city of Liaoyang a part of the main street is known as the "Vegetable Market." Here the street is somewhat wider than the normal. At daybreak, as soon as the city gates are thrown open, the country people, who have meantime been waiting in large numbers outside, rush in and take up their position in the vegetable market.

Cabbages, carrots, celery, turnips, potatoes, sweet potatoes, yams, lettuce, spinach, radish, in their respective seasons, are laid out in heaps, to be purchased by the early-rising citizens.

Beside a tall pole fixed in the earth at one end of this market was a heap of dried mud, about two feet above the level of the street. This made an excellent pulpit from which to discourse, and to sell books to the numbers passing along the busy street in the early morning. One day, on descending from this funny pulpit, a tall man followed me to the inn. He was six feet high, and well proportioned. His face was handsome, and specially noticeable were his prominent nose and large rounded eyes. Dressed in Western raiment, he would have been taken anywhere for a European. As we left the crowd behind, he said in a low kindly voice: "*We* understand each other; but what is the use of teaching these things to men little better than the beasts? We worship the same Lord; what do these people know about true religion?" While answering that this was exactly the reason I was there, I was struck with surprise at the unusual character of his remarks. He discovered himself to be a Mahommedan. As he belonged to a sect numerous and influential in Manchuria, a word of explanation regarding them may here not be out of place.

In one suburb of Moukden there were said to be, a quarter of a century ago, twenty thousand Mahommedans. In every city there is a colony of them. Occasionally, though infrequently, they are found among the agricultural population. They seem to know nothing of the Crusades, and possibly on that account are unacquainted with the bitter feelings of the Western Mahommedans against the European. During the late trouble there was an attempt made to get these men in touch with the Turkish Sultan. The success of that scheme would have been an unmixed evil.

The Mahommedans profess to be the descendants of three thousand Arabians, who, under three commanders, marched in the seventh century towards China, at the request of one of the Tang emperors. Two of the leaders died on the way. The majority of the little army arrived in China. In the interval they have increased to many millions. They have again and again rebelled in Yunnan and Kansu. But they enjoy absolute toleration and perfect freedom of worship. They are employed as civil officials, but especially as military officers and soldiers. The notorious Tung Fu Siang, who was to have driven all foreigners into the sea, is said to be one of them.

In this same city — Liaoyang — frequent visits were paid me in the inn by a native Roman Catholic. He was a brazier. A large,

handsome, powerful man, with fearless eye, he walked and spoke with the air of one who was master of the city. He was known as the "Big Ass," not because of any stupidity, but because of his kicking proclivities. With the Roman Catholic power behind him he was afraid of no man, while there were very few who were not afraid of him. He was the ninth generation of a Roman Catholic family, and was then a grandfather. He was eager for news and wanted periodicals. He would have no religious books, as he was forbidden by his priest to read the evil literature of the "Jesus heretical sect." He expressed himself anxious for my conversion, always closing his argument with the absolute necessity of abandoning the "Jesus heresy." "In order to salvation, the Pope must be honoured as God's representative on earth, and Mary must be worshipped as Jesus in the Bible commanded her to be." He would not accept the Gospel according to Mark, where he could learn more of Jesus and of Mary, for the Bible of the Jesus heresy was a "forgery." He would not examine it, for the priest had forbidden him. Yes, he could read all Confucian, Buddhist, or Taoist religious books, but not those of the Jesus heresy! The Jesus heresy was of recent date. It was originated by Henry and Luther. King Henry initiated the Jesus heresy because the Pope would not permit him to marry

several wives at one time. Luther started the same religion because he wanted to marry. He afterwards committed incest by marrying one of the holy virgins of the Church. Protestant missionaries were adulterers, for they had a wife. The priests were holy, for they were celibate.

He acknowledged that God made man male and female. He would not deny that man was made male and female in order to marry. He found it difficult to answer the question whether it was more holy to carry out God's purpose in making man male and female, or to prevent that purpose in order to become holy in the sense of the celibate priest. He believed that all should be as holy as possible, and that whatever means were needful to the attainment of the greatest holiness should at all costs be adopted. He found it difficult to solve the problem of what would become of the world in a century if all became holy by the adoption of celibacy as a strict rule of life.

South England was bad, but not so bad as North England (= Scotland). The religion of North England was more opposed to the true doctrine.

Such were some of the tenets of this worthy, who had been instructed all his life by the French priests. It may be added that the same tenets are universally taught by the priests,

The streets of Moukden were largely utilised for colportage and public street preaching before a chapel was opened there. It was then and thus that Pastor Liu became first acquainted with Christianity.

One thing which struck me as remarkable at that early period was the perfect liberty accorded by the authorities to make free use of the streets for itinerant work. Such liberty would have been granted in no city or town in free Britain. Often were the streets blocked by the crowd of men pressing each other in their curiosity to see the foreigner and to hear his tongue. Yet only on one occasion was the request made to change to another place. This was immediately inside the great gate on the street leading to Tieling, through which a large amount of traffic is ever on the move. In the excitement of the work the nature of the place was entirely overlooked. One of the soldiers in charge of the gate, pointing to a congested traffic, asked in a kindly voice if I would not move to another place where the traffic would not be stopped! This courtesy has been all along characteristic of the Chinese authorities. It must not be supposed to infer friendship. They would be relieved and delighted if every foreigner at once and for ever left the land of China. The Chinese are naturally extremely polite; but to this was added the ever-present fear of a possible collision between

the natives and the foreigner, which would get the officials in charge into trouble. Such collisions never occurred with us in the early days. Offensive language was never heeded, and offensive action was never displayed.

During this period of rapid itineracy all the large cities were visited, as well as most of the market towns, and many large villages. Scores of thousands of books were scattered over the land, with results unknown. But such itineracy was never regarded as of importance beyond laying the foundation for future solid work. The country was meantime being explored. All geographical information was obtained to make it possible to form intelligent plans for the future development of the mission. Except for these purposes, we do not consider this kind of itineracy of value in any way commensurate with the expenditure in time, labour, and money involved. Probably as much spiritual good has resulted from this mode of itineracy in Manchuria as in any other part of China. Yet our mission, from its own experience, and from the experience of similar work in China proper, has long entertained the conviction, which we have carried into practice, that this form of itineracy is not an efficient or satisfactory mode of conducting mission work.

The disciples were sent forth to deliver one single simple message in haste to a people as familiar with Scripture as they were. Evan-

gelists in Christian lands address audiences which know all they have got to say. Because of the ignorance of the Chinese people of even the terminology of Christian doctrine, such itineracy is labour lost.

Where a mission has been established, and where Christian doctrine is even partially known, this form of itineracy is warmly recommended in the form of colportage, when connected with and in subordination to the more constant form of mission work. Bible colporteurs, always on the move selling Scriptures, which they explain, have done much in opening up the way for more continuous instruction by located evangelists. Such men have, again and again, cast in seeds which grew up into stations, under the care of native agents permanently located. But of these cases I have known of none which was not the product of a somewhat prolonged stay on the part of the colporteur, who acted as evangelist as well as colporteur.

But another form of itineracy has been universally adopted in our mission, as an essential element in our mode of work. The missionaries settle down in large cities as centres. Here they carry on their chief labours, whether evangelistic, pastoral, educational, or medical. In connection with this centre, the missionary superintends a large circuit of many hundred square miles, and perhaps of a couple of millions of population. He never has less than a county ;

he may have several counties. Over this large area there may be as many as twenty stations, each with its native evangelist of more or less training and experience. Young student evangelists aid these seniors.

At each of these stations the full work of the ministry goes on continuously. There is daily preaching to the unconverted. There is daily instruction of the catechumens. There is evening worship for the members and catechumens. There is a regular service every Lord's day. All the evangelistic and pastoral work conducted at the centre is, at the out-station, conducted by the native evangelist.

Round the circuit of these stations the missionary itinerates several times a year. His tour may occupy one, two, or even three months. He encourages, stimulates, instructs, and directs the evangelist. He exhorts the members. He examines the catechumens, and baptizes those who seem to him fitted for the ordinance. In this kind of itineracy one missionary overtakes an amount of work which, if carried on by a missionary at each out-station, would task the energy and occupy the time of one or two dozen Europeans.

We believe this is the only practical way, and beyond comparison the most speedy way, in which the gospel can be proclaimed all over China. If the first-mentioned mode of itineracy is, as a mode of mission work, virtually labour

lost, this second form is absolutely indispensable for the prosecution of the work on so extensive a scale, and with so small a number of foreigners as we have in Manchuria. In this way the missionary is neither a flying visitor, gone before his message is understood, nor the pastor of a congregation. He is the bishop or superintendent —such as John Knox instituted—of a large number of congregations, ministered to by native preachers whom he has trained and in whom he has confidence. He retains in his own hands the administration of the sacraments, ever privately seeking all possible needful information as to the character of converts from the responsible evangelist and office-bearers. All other work is devolved on the capable native, who can do much, nay most, of it more efficiently than can any foreigner.

We believe that in this manner we are the real successors of the Apostles. We follow the footsteps of the great missionary to the Gentiles, whose modes of work are recorded in the Acts of the Apostles. We believe that every missionary sent out by the Church should be, not a pastor of any native congregation but an imitator of Paul. From this, too, can be inferred what manner of man the missionary should be, intellectually, physically, and spiritually.

CHAPTER III

Street Preaching

INSTEAD of affecting the dignity of the unapproachable mandarin, like the Roman Catholic priest, the Protestant missionary courts every opportunity of coming in contact with the people. In the open street, at market-places, walking along the highways, or staying at an inn, he falls into conversation with an individual or addresses a crowd on the message he has come to proclaim. But perhaps the most influential method of imparting Christian truth to the general public in Manchuria has been by the use of the "public chapel."

In Newchwang, in the early part of 1873, steps were taken to secure some place on a main street suitable for a public chapel. But no landlord would let, on any terms, a respectable house to the foreigner. Finally, a shop was secured which was standing vacant. It afterwards transpired that this shop had been the scene of a murder several years before, and no Chinaman would accept as a gift the ghost-

haunted place. A few benches transformed this place into a chapel.

As it was a typical chapel, a description of this one will suffice for all. It stood on one of the most public thoroughfares. It was twenty-two feet square. Its floor was of mud. Smooth mud covered three of its walls. Its roof, shaped exactly like that of a railway carriage, was covered with mud. Its fourth wall was towards the street, and was of movable upright boards. The ordinary shop is opened at sunrise by taking down these boards. At sundown the boards are run into their groove with a bang; a long, strong bar of wood is fixed across behind them, and the shop is closed against all ingress.

In the mud wall farthest from the street there was a small door leading into a much smaller room behind, which was both bedroom and kitchen. The bed was a brick platform, six feet wide and two and a half high, running along the whole length of one wall. This is the *kang*, universally used as bed in North China.

The kang is faced with brick, the outer edge of which is protected by a strong piece of wood which runs along the length of the kang. The surface of this platform is of brick, overlaid with mud, which is covered with a straw mat. On the mat is placed a rug on which the man lies. Every man has his own rug and covering. The

rugs are placed side by side, each man occupying about two feet of the kang, so that many men can sleep in a room of small dimensions. They sleep with feet to the wall and head to the floor.

The kang is not solid, though it appears to be so. It is composed of rows of brick running along the length of the kang, with occasional interstices in the rows. These rows divide the whole breadth of the kang into five or six flues. The flues converge at both ends of the kang. At one end is a furnace, over which is placed a great caldron. In this all the cooking is done. Underneath the caldron the coarse stalk of the tall millet is burnt as fuel. It makes a fierce heat, which is soon gone. This heat boils the caldron, and rushes underneath it with the smoke into the flues, heating the rows of brick and the brick covering of the kang. After all the heat is thus liberated, the cool smoke enters the chimney, at which the flues again converge. In this manner not only is the food cooked, but the bed is heated and made comfortable in the coldest weather—when water freezes anywhere in the room, except on the kang.

A Chinese official belonging to the south, where ordinary beds are in use, became subject in Moukden to severe fits of rheumatism. He was recommended to exchange his southern bed for the heated kang. He found the relief

and the comfort so great that his own bed was for ever discarded.

This small room, with its kang, is attached to all our chapels. We call it the "back room" —the scene of hundreds of conversions. In it the preacher, his assistant, and his friends sleep and eat. Here he receives those who wish to inquire more particularly and privately of Christianity.

In the early afternoon the "boards" of the chapel were daily taken down. The people passing on the street came in and sat down on the forms, or stood in the passages, or leaned against the doorway. The idle lounger was there; the man moved by curiosity to see the foreigner and to hear him speak; the shop boy, on his round of errands, dropped in; the countryman with his newly-purchased goods; the rotund and prosperous merchant with his air of authority; the superior scholar with thin visage and dainty hands. Almost all carried their ebony-stemmed tobacco-pipes, which they were allowed to smoke freely. If they turned to each other and talked, the preacher blamed himself for failing to interest his hearers, and endeavoured to stop talking by riveting attention on his message. Questions were welcomed and answered, even at the risk of breaking the continuity of the discourse. There was no prayer in public, for the people could not behave themselves decorously. There was no

singing, as not one of them could understand it. There was no text from the Bible, for to them the Bible was "nothing in the world."

The text might be an incident occurring by the way, or a casual remark by one of the audience, or any other subject attracting instant attention. But, from whatever point the start was made, the finish was always with the Saviour of men.

What the effects of the first year's preaching were, cannot be counted up. They seemed at the time small enough. Yet one, who was afterwards an agent of the Church, became interested then, as a soldier who dropped in to hear and see. He was baptized ten years after.

One result of preaching to the daily crowds was the purification of the shop. So much preaching would have driven away any number of ghosts, so the landlord ungratefully claimed the chapel at the end of the first year. It has been a shop ever since, and has never been disquieted by the murdered man.

Under the belief that the greater the number of light-giving centres the more widely would the light shine forth, this system of public street chapels was extended. A few were opened within a radius of forty miles from Newchwang. With the arrival of Rev. James Carson from the Irish Presbyterian Church, and of Rev. John Macintyre of the United Presbyterian

Church from Weihien in Shantung, where he had been labouring for a couple of years, we became more bold, and resolved to attack the capital—Moukden. This was done in the way of carrying out a definitely formed policy.

Taking the methods of the Apostle Paul as the best possible model, and finding in Manchuria virtually the same social and intellectual conditions as those of the Gentiles among whom Paul preached, we resolved to direct our chief efforts to the great centres of population. It was found that, as a rule, in the cities of China proper, though the headquarters of the missionary, there were few converts, the greater proportion of these being in the villages. Still the conviction remained, that the conditions of life in China being so much like those of Greece and Rome, the example of the apostle should be implicitly followed. It was also believed that if, after an interval of time and possibly a great amount of labour, a congregation could be formed in a city,—a county town,—its influence would be felt, not in the city alone, but over all the country under the jurisdiction of that city; whereas, though village after village should be won for the gospel, it might exercise no influence whatever on the city. For citizens of China regard the "yokel" or the country "bumpkin" with the same kind of good-natured contempt which is not unknown in other lands. And if work in

the county town should be more widely influential than work in the village, work in the capital of the province should, by parity of reasoning, prove more extensively efficacious than similar work in any other part of the province.

For Moukden is a large city of about four hundred thousand inhabitants. It is not only the official capital, but the great centre of the commercial and financial affairs of the province. To it were attracted the wealthy and influential classes. It is the headquarters of scholarship, and the seat of examinations for degrees. All these characteristics combined to make Moukden a place well worthy of long and energetic efforts to secure therein a basis whence could emanate more freely, and extend more widely, the rays of Christian light than from any other point in the province.

Preparatory to a more formal attack upon the capital, Old Wang was sent thither as colporteur. His duty was to occupy some part of the public street whereon he would be free to expose for sale the Scriptures and other Christian books, and where he could preach the gospel to the bystanders. But he was to make every endeavour to rent a small shop on one of the main streets, to serve as a public chapel. He sold many books. He interested some people. He preached and had discussions with many of the citizens. But a chapel

he could not rent. Not that there were no suitable houses vacant. Preliminary examination of premises and haggling over rent were easy. But when the object had to be defined for which the building was wanted, the landlord at once drew back. On no conditions and for no money would a landlord, Manchu or Chinese, rent a house to be used by the foreigner. After several months spent in the vain search, Wang returned to Newchwang.

The man with whom I was then reading Chinese was the first converted Mahommedan. He had been converted through the intellect, and his subsequent history proved his heart to have been little affected. He was sent to Moukden in the same capacity as Wang. After a couple of months I visited the city. Calling at 8 a.m. at the inn where he lived, he was said to be out on the street selling books. This proved attention to business, and was so far satisfactory. When he appeared in the evening he stated that there was one house, and only one, which could be secured. The house was a small dilapidated one, immediately to the west of the imperial palace. It was old, leaky, and so rickety, that, to prevent the roof falling down, about twenty props were set up irregularly over the muddy floor. This floor was so much below the level of the street that the shop was always damp. No Chinaman would place his goods there, as they would be

MOUKDEN—MAIN STREET SOUTH OF BELL TOWER

ruined. Its dimensions were thirty by twenty feet. A small "back room," of half this size, was attached for sleeping and cooking, and, being built on the level of the street, was habitable. The landlord was an absentee—an imperial prince, living in Peking. To him it was a matter of indifference who possessed the house, so long as he got some money for it. His agent was a Mahommedan, and was equally careless as to the character of the lessee.

This house was thankfully taken, for it gave us a foothold in the city. The simplest kind of forms were made for seats, and a small wooden platform was erected at one end of the room, to raise the preacher into view of all his hearers. When the place was ready, Mr. Macintyre was in Moukden, and had the honour of opening the first chapel in the capital.

We had been forewarned by our experienced Consul that Moukden was one of the most bitterly anti-foreign cities in China; that there was therefore considerable risk in venturing into the city, especially as just at that juncture there was a good deal of excitement over the murder, on the border of Yunnan, of the promising young Consul, Mr. Margary. Evidences of hostility were sufficiently abundant; but we were never made to feel unpleasant effects. Tense feeling and intense excitement were everywhere manifest wherever the foreigner

appeared. Rare, then, were the visits of foreigners to Moukden, where the visitor was always made uncomfortable.

Any foreigner travelling thirty miles beyond the port required to have a passport issued and signed by the British Consul and viséd by the Taotai—the highest Chinese official in the port. Even though seated in a covered cart, it was not possible for us to evade the vigilant soldiers, ever on the watch just within the city gates of Moukden. A soldier ran after the cart, ascertained the inn to which we were bound, and then ran to inform the officials in the Yamen of the Governor-General. The traveller was barely seated on the kang, before he was called upon by an official in a white button, accompanied by a few soldiers. Very politely was the passport asked for. It was taken away to be copied in the Yamen of the Governor-General, two of the soldiers being left at the inn.

The passport was duly returned, but the soldiers stayed on. From dawn to dusk they had to attend the traveller. When he was inside the inn, they were at the door; when he walked the street, they followed. They were always behind, between him and the crowd of shouting, laughing, jeering, running men, who pushed and tumbled each other in their eagerness to see the foreigner. Ridicule accompanied him at every step. Opprobrious epithets were hurled after him. Even the beggars pointed

the finger of scorn. For there were none so poor as would do him reverence. He could understand what Job meant, in the depths of his misery, when he was despised by the most abject of outcasts. The soldiers were there, by order of the Governor-General, to prevent unpleasant accidents. Only when the traveller left the city did these soldiers leave him.

When the chapel was opened, the same formalities were attended to. The two soldiers regularly attended Mr. Macintyre. They entered the chapel with the crowd of, mostly, well-dressed men. The throng was such that a man once in could not move out. The soldiers stood close to the preacher. Sometimes a bold member of the crowd would, in a quiet voice, ask the red-hatted soldiers why they were there following the foreigner? Were they going to adopt his doctrines? They replied, and by no means *sotto voce*: "Think you we would be here were it not for orders? The Governor-General has deputed us to look after *him*."

Visit after visit was paid by us to Moukden, and when there we went every afternoon to the chapel where Old Wang always stayed to "hold the fort." But always there followed us the shadow of those two red-tasselled soldiers.

It transpired that, during the first half-year of public preaching, men of all ranks came to see and to hear, many high officials being there

in plain clothes. Crowds of scholarly men came, who doubtless laughed quietly at the efforts of missionaries of two years' standing to make themselves understood by such an audience and under such conditions. The Chinese are far too polite to laugh in one's face, even when the grossest mistakes in phrase or grammar or pronunciation tempt the risibility of the hearer. Very orderly can these Chinese crowds be when they choose; and choose they did at that time—probably because of the character of the men forming the audience. The influence of the Governor, by the presence of the soldiers, would have its own soothing effect. From whatever causes, there was no roughness or rudeness to begin with, except outside the chapel.

The feeling of excitement among the crowded audience it was, however, impossible to hide. It was unmistakably manifest under the mask which the Chinaman can draw so skilfully over his features. We preached daily about many things. Whether we were fully understood or not, there was no means of ascertaining; for in the chapel the great crowd was dumb, though loud enough in the street.

Being convinced that there was a hostile feeling generally entertained, but in the darkest ignorance as to the nature or the causes of that hostility, and believing that till the hostility was understood, and its causes removed, there

could be no favourable impression made on the general public, it was resolved to get rid of our soldier protectors, and to come face to face with the crowd, so that their real feelings could be declared, and the causes of their hostility laid bare.

The authorities were unwilling to incur the risk of withdrawing the guard; but they were finally persuaded. They had experience enough of us to know that nothing done or said by us was likely to cause disturbance. The guards were never reinstated, though in subsequent storms even good Old Wang, fearless for himself, once and again pleaded that they might be recalled.

Every afternoon, about three, the doors were thrown open, and the waiting crowd rushed in, till there was no standing room. Then they hung about the doors and stood out on the street. The brave warrior Wang, who knew far better than the foreigner the actual condition of affairs—but would not breathe a word of suspicion—always began the preaching in an apologetic manner and speech. Some of the crowd of clever, literary young men would call in question a statement, or make a jeering remark, or brand him "traitor." All this he bore with the greatest calmness and self-control. Then these young men, far more talented and learned than the preacher, would pester him with cunning and entrapping questions, with

which they easily drove him into a corner. Then was the time for the foreigner to present himself, and, amid the almost painful and tense silence of that mass of immovable faces, calmly meet the objections and clear up the difficulties.

Chinese education is solely classical. It is destitute of logic and mathematics. Hence the foreign debater has a great advantage over his Chinese opponent, however learned or naturally able he may happen to be. For a considerable period the opponents behaved like Chinese gentlemen. Though excited, they argued and denied with self-control. Day by day the thermometer of excitement was rising, and their angry feelings ultimately burst forth uncontrollably, and their latent hostility, with its causes, became manifest enough. By that time, however, as a result of the keen, debating, and unflagging interest, the multitude had gained an adequate knowledge of Christian ethics. The specially Christian doctrines of sin and redemption those literary agnostics set aside with a contemptuous shrug, and the subject was politely closed with the phrase which the Chinese scholar has in common with his Athenian brethren listening to Paul: "We will speak some other time on these matters."

They had, however, to acknowledge the general accuracy of our ideas of sin and the depravity of man. They had come to recognise

that the ethics of Christianity were similar to and equally valuable with those of Confucius; further than that the devotees of Confucianism could not possibly be expected to go. Their conclusion, therefore, was: "You have a sage Jesus in the West; we have a sage Confucius in the East. Both are equally good. Why, then, do you come here? Why not stay at home and leave us with our own?" But when an answer was attempted they paid no heed, because they gave our reasons not one iota of credit.

Of a man devoting his time, his thought, and his life from the disinterested motive of the well-being of others, the Chinese have no example in their own religions. They do not believe in the possibility of any life spent except, ultimately, for the man's personal advantage. They were convinced that civil rank or larger income was the only motive power which could induce the missionary to leave his home and to labour so persistently to gain converts. A common question was: "When you return home and see your sovereign, what rank will you receive? It and your income will be in proportion to the number of followers you gain for your country here, will they not?" Only when fury abolished their self-control would they speak out all they felt, in such statements as: "We belong to the great Manchu dynasty, and never shall we become

foreigners!" "You come with your doctrines to steal our minds and your opium to poison our bodies!"

It was then currently believed that opium had been cunningly introduced into China to debilitate the Chinese physique, and to make them useless as soldiers. The doctrines were to gain over natives of the country, who would become traitors to their own land and the spies and abettors of the foreign Powers. Both measures were intended to prepare China to become an easy prey when the armies of "foreigndom" came to take possession. A boast of a band of graduates and undergraduates, who daily attacked the preachers in the chapel, was: "As long as one of us lives, not a soul in Moukden will ever become a foreigner!"

The term "convert" was then synonymous with "foreigner." It continues largely so to this day throughout China. Even in Manchuria, where there has been so much teaching and preaching all over the land, and where so many, in so many places, have been won into the Church, that unfortunate belief still largely prevails. It was the cause of the deadly hostility of the Boxers and the Chinese usurping government against the Christians. That the missionary is a political agent, bent on subverting Chinese rule and on changing Chinese customs, has been the belief which has

all along operated most powerfully against the progress of the gospel, and has been the bitter root out of which have sprung most riots and difficulties.[1]

One of the many things peculiar among the peculiar Chinese people which staggers the missionary, is the unhesitating belief in the existence and power of magic. The Taoist priests are supposed to be specially gifted with magical influence. But the foreign missionary is believed to wield a magic with which the ablest Taoists cannot compare. The foreigner presents a cup of tea to his Chinese visitor. The tea is the same as the man drinks elsewhere. But the peculiarity about the foreigner's tea is that the native who drinks it goes away telling out the praises of the foreigner. As no Chinaman in his senses could do this, the man must have been bewitched. The magical influence is introduced in the form of a powder dropped by the foreigner into the cup when passing it!

Much besides can the foreigner do by magic. Indeed, what can he not do? He can, out of paper, make men and guns which defeat the Chinese armies. One talented Chinese general, knowing the secret, dug a deep ditch between himself and the foreign enemy. The foreign

[1] The reasons for this belief are detailed by the author in the article "Chinese Foreign Policy," *Contemporary*, Dec. 1900. See also chapter on "Litigation."

army advanced in splendid array and formidable numbers, cavalry and infantry, cannon rattling, music sounding, and flags flying. This army, once moved, must, however, go straight on in the direction chosen by the foreign general, who is a real man. So, when the soldiers came to the ditch, they rushed in straight forward. They fell, and, being men and horses of paper, could not get up again. Thus the foreigner was defeated!

With a pair of scissors the foreigner can cut out of a piece of paper the likeness of a man. He puts this paper man outside his window, and with a puff sends it away to some Chinese house, where any number of serious depredations follow. Here, again, the more subtle Chinese show their wit by placing large bowls filled with water outside their window, into which the paper man topples over and gets drowned. Some years ago there spread over all China, from Canton to the Amur, a general panic, because these paper men made by foreigners were going out every night and cutting off the tails of respectable Chinese!

Another fruitful source of mischief in China has been the belief that, by their magic, foreigners can make potent medicine out of the eyes and hearts of children, which they sell at a great price. To obtain these native children, the foreigners pay a large sum!

With such beliefs everywhere prevalent, need

OLD WANG

PASTOR LIU

it be matter of surprise that the Chinese were always hostile in intent, though rarely in speech, and, fortunately, still more rarely in action? Those who affirm that only the literates and officials are hostile have not penetrated beneath the surface of Chinese life.

The hostility became audible enough in the new chapel in Moukden. A number of clever graduates and undergraduates, residing in the city for examinations, combined to go to the chapel daily with questions and problems carefully prepared to confuse and annoy the foreigner. Old Wang was contemptuously ignored as beneath their notice. They were well versed in the classics, of more than average ability, and some of them possessed a gift of eloquence nowhere to be excelled. Often was their overflowing eloquence a subject to me of admiration and envy, when in scathing language they denounced the missionary and his aims to the excited and intently listening crowd. They would permit in reply only a few sentences in broken periods, never for a space of as much as five minutes allowing continuous speech. With a dozen clever tongues ever ready to shout out angry ejaculations, clear explanation, a full answer to an accusation, or an attempt to remove misunderstanding, was impossible. They had failed to expose the foreigner as an ignoramus, and were more embittered than ever, when in the Socratic method—the only

method available—they were themselves shown to be ignorant of much known by the foreigner. Especially angry were they when their ignorance was thus exposed on some important point of their own much vaunted classics.

As their efforts to make the foreigner ridiculous were abortive, they resolved to make preaching impossible by noise and fury. Whenever the crowd began to see the force of a truth presented by the missionary, the hubbub and disturbance made further speech impracticable. They openly declared, in shouting defiance, that they would drive the foreigner out of the city. On two occasions, in their fury, they went so far as to threaten death; but they never did actually move a hand to strike.

The weary, daily conflict went on for a couple of months. To all human seeming, matters were getting worse instead of better. But the message of the gospel was too serious, and the issues at stake too important, to admit of the possibility of the conflict ending in any but one way. It came at length to an end by a specially fierce onslaught, when the men so utterly lost control of themselves, without moving the foreigner, that very shame in the face of their own people prevented them from returning. The leaders never came back. The rank and file kept up a half-hearted guerilla warfare for a considerable time.

The chief leader in that opposition appeared

at our church a few years ago, revealed himself, and expressed contrition for his conduct in the beginning of the mission. The evangelist urged him to call on me; but his sense of shame, after those long years, was such that nothing would induce him to come.

The chapel continued to be crowded, but the former keenness of excitement was gone. A feeling of calmness pervaded the crowd, which might be felt. They were now prepared to listen. It was at this period that Chang, the present pastor of Tieling, went into the chapel, as a boy of eleven, and heard a discourse which ultimately brought him into the Church. Pastor Liu of Moukden was brought in by means of an address he heard in the open air, before the opening of the chapel.

During this period of restful and delightful quiet, one man of the audience asked on a certain day to be permitted to speak. To friend or foe this freedom had been always readily granted. He introduced himself as a fortune-teller. His fortune-telling apparatus, based on the Chinese "Book of Changes," he had with him. This he manipulated in a wonderful fashion before the curious audience to emphasise his speech. He began in the following strain: "Friends, for the past two months have I come here and have watched keenly for the foreigner's slipping, either in speech or in manner. I have not succeeded.

There he stands alone, without a friend in the city. Is there one of us would do the same? Any two of us are stronger than he. We could seize him and bind him. Yet we cannot bind truth. He is stronger than we are. He has truth, and truth is stronger than all." Then he went on to show by his diagrams how it was essential that Jesus should die on the Cross [1] for the foreigner who is so fierce, while, for the gentle Chinaman, Confucius died at midday.[2] From subject to subject, sense and nonsense, he discoursed for half an hour in the same friendly strain. After the weary, weary weeks and months of undisguised enmity, it can be imagined with what emotions this first kindly word was listened to in this city of enemies.

The experiences of those days, when every afternoon seemed an age, it is impracticable, nor would it serve any good purpose, to set forth in detail. The ultimate victory was owing largely to a freely expressed admiration of Confucius, and the constant quotation of his more important ethical teachings. This is an arsenal, especially of defence, which no missionary can spare in his conflict with the powers of darkness in China. Another element in the successful issue was the impression made

[1] + Chinese figure 10, the perfect number.

[2] Figure 5; the pronunciation of "five" and "midday" is one; the characters differ.

upon the people who were present, and upon the larger number who heard of the struggle, by the fact that the foreigner had all through exhibited that self-control of which the literates boast, but in which, on this occasion, they daily and lamentably failed. The language of reproach was allowed to fly by like the idle wind, and no heed was paid to rancorous speech or reviling accusations.

In this chapel, and in that struggle, was the battle fought as to whether the missionary could remain in Moukden. The chapel was uninhabitable. As a shop it was worthless. The material of which it was composed would not fetch a dozen pounds. But in it was fought one of the greatest battles ever waged in Manchuria. And may we not expect that the results of victory—already great—will be such as can be equalled by no other victory in Manchuria?

For many years now have those captious questions and quizzing problems ceased to exist. The wild contendings in the public chapel were confined to the first few years of our missionary experience. They ceased when we became better known. To the majority of missionaries now in the field they are entirely unknown. Questions are still sometimes asked; but if they are not in reality respectful, and prompted by a desire for information, they assume the guise of being so.

CHAPTER IV

Chapel Extension

LIAOYANG

NOBLY had Old Wang acted his part in Moukden. Never was a more indefatigable preacher, never a more disinterested man, never a more kindly, gentle, painstaking teacher of truth to any ready to listen. When his public enemies were furious, Wang seemed as calm as a sleeping child, though his nerves were the while tingling with excitement. To those who inquired about the "doctrine," whether from real interest, from idle curiosity, or even from playful mischief, he was unwearied in giving forth, in his own forcible way and expressive manner, the truths he had learned to believe and to prize.

Several years went by of stormy weather and of good harvesting into the Church in Moukden. A congregation was gathered and was conducting the varied duties connected with Church life. Old Wang was the first elder ordained in Manchuria.

Yet, though Wang was so sturdy a man, so fearless in his faith, and in its proclamation, and so fluent in speech, he was a man of no more than ordinary intellect, while, for a man called upon to be a teacher of others, of less than ordinary scholarship. Few were the converts who were not his superiors in scholarship, and not a few possessed talents greater than his.

Even as, after a time, unpleasant relationships are not unknown in Church life and work in Britain, so did they creep into the Church in Moukden. It must have been trying to Wang to have his judgment called in question by those who had been his pupils. It was equally trying for them to see him, through the very goodness of his heart, imposed upon in dealing with clever men who came about the chapel. There were men, not a few in the Church, eager to preach, who considered themselves abler men than Wang, who were not permitted. The present pastor, Liu, was an enthusiastic labourer, a warm-hearted, magnetic man, and a real scholar. He sat at Wang's feet, as a child at the feet of his father. He assisted Wang daily in the chapel—for which he was dismissed from his situation as personal attendant, in charge of the official seal, of the President of the Board of Revenue.

It was deemed advisable to put an end to the unpleasant relationships in the Church, by

dividing our forces, as did Paul and Barnabas on account of their quarrel over John Mark.

Liaoyang was a large city forty miles south of Moukden. It was a place where it was necessary to have a centre wherein to preach the gospel. Wang was deputed to open a station. He was requested to go as to a situation which would be an honour to him, and the occupying of which would be a favour to the Church. His commission was similar to that under which he opened the way in Moukden. He preached in the streets in many parts of the city. He sold many books. But, though he searched everywhere, no house could be rented as a chapel. It was the Moukden story over again. No house would be let to the foreigner.

In his many journeys to and from Liaoyang he used to stay in the important market town of Yentai, now the headquarters of the Russian coal industry. The inn where he always rested belonged to a man Chiao. This man was headman of the town. At one time he was the owner of extensive landed property. He was an opium smoker and a keen litigant. These two weaknesses, combined with gambling, gradually made his lands disappear, and, when Wang began to know the man, he possessed only this roadside inn for foot travellers wherewith to support his young family.

Wang reasoned with him, joked with him,

and pleaded with him, giving his own experiences to prove the possibility of wrenching himself free from the iron grip of the demoniac vice. So enfeebled had Chiao become by his habit that he was unable to walk a mile, and had inclination to walk not at all. Even his litigation cases could not, except rarely by conveyance, induce him to go to Liaoyang.

On account of his office, he was well known in Liaoyang to officials and to most of the leading merchants. Through Wang's visits he became interested in the gospel; but, though a believer, he could not summon courage to abandon his opium. Even thus he offered his good offices to Wang. His intimate acquaintance with the Liaoyang merchants enabled him to secure for Wang a shop for a chapel, in every way superior to the chapel in Moukden. Chiao afterwards renounced his pipe, and was baptized; but to the day of his death he was compelled to swallow one pill daily, containing a small quantity of morphia. He began to work in Yentai, and gained a considerable number, friendly to Christianity, to meet in his house. There he introduced the wealthiest man who has ever been baptized in Manchuria. Chiao it was who under Mr. Webster began the work in Tieling.

Meanwhile Wang got the Liaoyang chapel fitted up like the Moukden one. Daily was his chapel crowded to suffocation by the multi-

tudes who came to see, to hear, to mock, and to revile. Among the early opponents who tried him most was the Roman Catholic, already referred to, nicknamed the "Big Ass." Wang knew both Scripture and Church history very much better than this ninth generation Roman Catholic. The Romanist was so completely defeated before the multitude, that thereafter he paid the greatest deference to Wang as to his master.

The young Manchus of Liaoyang were, however, his most irritating and persistent adversaries. Daily did they frequent the chapel, making what mischief they could.

From Moukden I went frequently down to help Wang. The chapel was then invariably densely packed. But the enemy was under restraint by the presence of the foreigner, whom they had found difficult to fight. Wang on these occasions had peace.

There was then in the city a man whom learning had made mad. Incited by the Manchu literates, this man used to enter the chapel, his head all bedizened with many-coloured feathers. He argued with Wang, laughed at him, and threatened him. Once he came in my presence, but apparently the foreigner overawed him. He stood gazing for a time, and then went out into the main street in front of the chapel, where he vociferated and gesticulated like the insane man he was. Once

the poor man was induced to go with a dead cat and throw it at Wang's head when he was preaching. By the young sparks of the city he was tempted to play many another trick.

Wang had a way of removing opposition, peculiarly his own. His smile was remarkably sweet, and with it he disarmed many an angry man much his mental superior. One thing, and one thing only, roused him to indignation, and then his scathing scorn put to silence any objector. Once, in that chapel, he was asked in my hearing, in a quiet voice, how much he got from the foreigner for following him. As the insinuation was evident and the accusation frequent, Wang answered in an eloquent burst of indignation, shouting, "How much do I get from the foreigner? Do you imagine that for the pittance I get from the foreigner I would be willing to stand here day after day to meet your scorn and reviling? I do not follow the foreigner. The foreigner has brought me the doctrines of Heaven. These doctrines I follow. The foreigner has brought me this Book"—raising the Bible in his hands. "Let the foreigner go to-morrow, he leaves this Book behind. And this Book will ever be my guide."

In this chapel it was I heard Wang, in presence of the proud young Manchu literates, disarm, by his inimitable self-depreciation, their contemptuous disdain towards him as an illiter-

ate and humble man. "Do not think that I pretend to possess the ability to instruct you. I am not worthy to open my lips before this audience. You are scholars; I am illiterate. You have been students all your lives; I am but a mean man of small attainments. Literature I do not know. Philosophy I do not understand. But one thing I do know, and that one thing is not contained in the literature of my country: 'Once I was blind, and now I see.'" Then followed the presentation, in a warm, earnest, kindly manner, of the story of salvation for man, any and all, from sin and vice by the Cross of Christ. In this way he gradually won the respect of those who would have despised him had he affected any superiority over them. His pleading was ever in the spirit of Paul, who longed that his hearers might be "altogether such as I am—except those bonds."

The chapel was not long opened before members began to be added to the Church. A congregation was formed, with deacons to manage its affairs. A few men of means were connected with it, who resolved that—to prevent the common objection against Christianity of being a foreign political propagandism—they would constitute themselves into a native Church, call a native to be their pastor, and have no connection with the foreigner beyond asking his advice and guidance in private.

They were meantime to work till they had obtained thirty men of their own rank. Unfortunately for this original scheme, which was hopefully started, the chief man in influence as in wealth died. The scheme was never realised.

Though Wang had completely broken off the opium habit, and had greatly improved in health and energy, he could never regain the strength sapped by opium. It cut twenty years off his life, as it does to the majority of smokers. He became more feeble, more unable to effectively discharge his important public duties. He was taken to Moukden, where he was carefully tended by the missionaries, who, without exception, highly respected him. There he died and was buried. A new preacher was located in Liaoyang. The congregation grew up slowly under the intermittent persecution of the Manchus — a persecution which was alleviated by the location of Dr. Westwater and the establishment of a hospital and dispensary.

In this manner, from the commencement of our mission, we have utilised shops in the public street as chapels wherein to preach the glorious gospel of the grace of God. The manner of preaching in these chapels is virtually the same as in open-air preaching, with the advantage that under a roof the people are less likely to be rude and offensive than in the

open street. Through these chapels not only has prejudice against us been largely removed, but many have there become first interested in the truth which they subsequently adopted and believed.

The first few chapels were necessarily opened where there were no Christians. But soon after the establishment of these, when Christians began to spread themselves and to scatter the seeds of Christian truth, every chapel, except Kirin, was originated because there were believers already in the place. And the new station became a public chapel as well as a church. A native agent was located to instruct more fully those already Christian, and to preach to those who were not. In establishing chapels, therefore, we have for many years past opened them, not where Christianity was unknown, but where our Christian converts had preceded us and gained adherents to our cause. We went in order to examine these new converts, to receive them as catechumens, and to establish a new station.

CHAPTER V

Catechumens

WHEN a man among the audience in our public chapels expresses his interest in and the desire to know more of the "doctrine" than is possible in the ordinary crowd, he is invited into the "back room" to talk with the missionary or the evangelist. There, alone, or with others similarly minded, he may sit for hours discussing, in a chatty, informal fashion, the truths he wishes to investigate. If his interest is followed by conviction, he may profess to be a believer and attend the evening services connected with the chapel. He is then called an "inquirer."

In that back room, in the evening class, nine-tenths of our converts receive the rudimentary knowledge of Christian truth. From whatever quarter they come, and to whatever station they resort for instruction, every professed inquirer is welcomed, his inquiries are fully met and kindly answered, till he become perfectly satisfied.

And from all quarters do they come. The

Christian in Manchuria is ever a preacher. Wherever he is, by day or by night, he is ready to expound Christianity to his fellow-countrymen, be they friendly or hostile, interested or indifferent, whether they curse him as a "foreigner" or treat him with respect as a "teacher."

By means of these ordinary, unpaid, and unassuming preachers—men going about on their own business—the majority of our people receive their first Christian impressions. But in whatever way, or from whatever source, the first glimmerings of gospel light dawn upon his soul, the interested inquirer finds his way to the back room of one of the numerous chapels which dot the country.

When the inquirer professes to have renounced all forms of idolatry and to desire to enter the Church, his name is enrolled on the list of catechumens attached to the chapel with which he is associated. There he attends every evening, with others of a similar standing, for worship and Bible instruction, under the guidance of the evangelist. He must, in any case, attend the special catechumen class held by the evangelist on a fixed day of the week, when from two to four hours are devoted to Christian instruction.

As soon as the evangelist is satisfied that the man's knowledge is adequate and his character is in accordance with his profession,

he hands the name and all needful particulars to an elder for insertion in the session list of catechumens. Enrolled in this list, the man is treated as formally under the guardianship and care of the Church, equally with its members in full communion.

The list of names introduced to the session is carefully scrutinised before insertion in the session roll. During the nine months' probation and instruction following, there are ample opportunities for the fullest investigation into the knowledge, character, and motives of the applicants for baptism. The session undertakes the responsibility of a weekly class for the catechumens. The special doctrines and specific duties of Christianity are carefully taught. That this is an important and difficult work may be inferred from the fact that for three years antecedent to the Boxer outbreak this class in Moukden continuously numbered about five hundred men.

At the end of the nine months' probation the candidates are examined by the pastor. Those who are in knowledge and character regarded as satisfactory are accepted and baptized. The others are delayed for months or indefinitely. Not a few, after a couple of years, drop off as unsatisfactory candidates. As a rule, a prolonged probation is known to signify that the man is considered an undesirable applicant, and he ceases attendance. Yet,

despite all our precautions to prevent the entrance of unworthy people, some such do slip through our hands and afterwards cause no little trouble.

The first Sunday of the Chinese lunar month has been set apart for baptism.

At the beginning of the mission, when catechumens were few, we met for an hour every day for the study of Scripture and the exposition of Christian duty. It is amusing to recall the experiences of that first class, when the missionary was groping his way into the work. The influences of one's home training were then unimpaired. A course of theology was supposed to be the proper mode of feeding these babes. The doctrine of faith, as embodied in the Epistles to the Romans and Galatians, was carefully, systematically, day after day, by lecture, and by interrogatories, broken down and expounded, till the inexperienced speaker believed the men understood it as well as could be reasonably expected.

That was the first and the last class called upon to undergo the training of a formal theological course. This kind of teaching is not well adapted to the Chinese mind, which requires, to appreciate it, a good deal of experience and preparatory instruction.

The theological difficulties which have arisen in the West regarding the nature of faith, its mode of operation, and its precise value in the

system of grace, are quite unknown to the Chinese, who do not understand why such difficulties should exist. The habit of mind which raised the difficulties is wholly alien to the Chinese. There are the plain facts of the Gospels. There are the clear statements of the Epistles. When the Chinaman becomes a believer, he *believes* these. To believe is "just to believe," to take as true and to act on the statements as true. There is only one kind of belief possible.

If there be belief, the action which is the natural outcome—the necessary corollary—of that belief must follow. The theology and reasoning of the Epistle of James appeals in its entirety to the believing Chinese. They believe: that is taken for granted. How they believe is to them a question of no importance. What they believe is all; and the why of their belief follows as a matter of course. The test to them is not the logical satisfaction of the mind by an intellectual process. They do not reason from pure logic or metaphysics. They reason from facts. They make their inferences from the life. "By their fruits ye shall know them" is the infallible standard to the Chinaman. Those who bring forth the fruits of righteousness are righteous. Those whose lives are based on their faith are believers. Conduct is evidence. Those whose faith begins and ends in a form of words are not

believers. They have no part nor lot in the matter.

Appreciation of the Chinese mental habit led, therefore, ere long, to another and a simpler form of instructing catechumens.

At no stage in their spiritual history has Criticism of the Bible, in the ordinary acceptation of the term, been submitted to the Christians in Manchuria. Criticism has been of great service to the Church of Christ when its efforts have been directed to discover, by its constructive action, the full and real contents of Scripture. Its value is purely academic in its combative and destructive moods. Then it is interested only, or mainly, in grammatical, philological, or chronological discussions. One critic of note declared he could by imagination and common-sense discover the proper text of Isaiah. Imagination comes in handily pretty often. Common-sense is not so generally manifest. The office of modern criticism seems to be to satisfy the intellect, but it leaves the sore heart of man unaffected and untended. It cannot alter the needs of man. It cannot, and does not attempt to, satisfy the yearnings of his soul. It cannot answer his heart's anguished cry for light. It has not made the way of salvation any clearer. It has not made the person of the Saviour any dearer. Yet these matters, connected with the soul-need of man, are what the missionary has to consider. With these he

is to employ his strength, his wisdom, his devotion, and his time.

The Church in China will yet have its own problems to solve. It were but a waste of labour, serving no good end, to thrust upon the Church questions for which it is not prepared.

The keen discussion connected with critical inquiry in the West will meantime evolve new matter. Much of what is novel and popular now will soon become antiquated and forgotten; while the eager researches by so many nationalities in Palestine, Egypt, Assyria, and other ancient Biblical lands, will divulge further information to upset, to modify, and to guide critical theories at present prominent. Enough now for all our energy to convey, for Chinese intelligence to receive, the grand unchanged moral principles of the Book, with its wholly satisfactory replies to the deepest and most perplexing questionings of the soul, which press for solution wherever man is found. These have been, and will continue to be, in no way affected by criticism of whatever kind.

The teaching of the Church in Manchuria has been directed to an exposition of the set of doctrines which the Apostle Paul sums up under the name of "the Cross of Christ." The Cross of Christ, in which he gloried, is the basal principle of missionary teaching. This does not mean merely the account of the death of Jesus as narrated in the Gospels, and whose

effects are summarised in the Epistles of Paul.

The doctrine of sin is involved ; for without it the Cross of Christ is an unmeaning mystery. Only the man who knows he is sick will apply to the physician. Sin is a disease of the soul, which, like all ugly excrescences, can be removed by the hand of the skilful surgeon. It can be taken away, and the soul be made clean and holy, and thus "saved."

In China there are innumerable instances of men who strive to neutralise sin. They labour earnestly and constantly to counterbalance it, by placing in the opposite scale a heap of meritorious works of religious devotion and of almsgiving. They have no conception of the possibility of the removal of sin. But the cancer of sin can be removed in no such manner. Francis Newman did not understand the nature of sin, and, led by his own reasoning, he became a Deist. J. H. Newman did not know the nature of sin, and, led by his own reasoning, against reason, he became a Papist.

Sin is removed and the disease is cured only by reconciliation to God; and, to effect this reconciliation, Jesus is the Way and the Truth. For missionaries, perhaps, more than others know that "there is no other name given among men whereby we may be saved."

God Himself, in the infinitude of His pitying love, devised the way whereby the reconciliation

could be effected. The love of the Son accomplished, in a way impossible for us to understand, that mode of reconciliation whereby God "can be just and the justifier," without money and without price, without effort or toil, of "the ungodly who believes on Jesus." God, the Holy Spirit, living and working in the heart of man, by means of this accomplished work makes the dead soul live, and begets in the hopeless a "joy unspeakable and full of glory." These doctrines we preach. This result we have again and again beheld.

There are the further facts flowing out of these: "Without holiness no man shall see the Lord." Through reconciliation alone is holiness attainable; for those only who are reconciled "become partakers of the Divine nature."

The Cross of Christ is not intended primarily to save men from hell, as large numbers of professed Christians believe, and upon which belief the peculiar practices of the Roman Catholic Church are almost all built up. The design of the Cross of Christ is to save from sin: "Thou shalt call His name Jesus, for He shall save His people from their SINS." Hell is but the shadow; sin is the substance.

No fires of purgatory can burn away sin; no self-torture can undo it. No alms and no penances can affect it; no punishment can cancel it. No prayers can remove it; no time can change it. If you give your body to

the death and all your goods to the poor, it will be but labour in vain. Much less can the futile prayers of others have even the least influence in washing away the unclean thing. All the men of all the Churches in Christendom by all their efforts will not destroy the sin of one soul. The endless chantings and incense-burning and self-torture of Buddhism, which greatly exceed those of Rome, are utterly without effect.

Hell is the shadow; sin is the substance. Remove the substance, the shadow instantly disappears. Do what you may, short of taking away the substance, the shadow will and must remain. Take away sin and you annihilate hell. Retain sin, and hell is indestructible and unavoidable. The whole special doctrine of the Church of Rome is therefore false; and the whole paraphernalia of that Church, which is opposed to the spirit of Scripture, along with the similar paraphernalia of Buddhism, is not only of no avail, but is a broken reed which pierces the hand of the ignorant who lean on it.

Salvation is not deliverance from hell—the penalty of sin. It is freedom from sin, the cause of the penalty. Jesus came not to save from hell, but to reconcile to God. He reconciles to God by taking away sin, which separates the soul from God. Without this reconciliation to God, this union with Him, this sonship in

relation to Him, there is, and can be, no deliverance from that which digs the pit of hell.

Separation from God is hell — separation not in place but in nature. For God is in hell as He is in heaven. And His presence in hell is the real torment of the soul, which, because of its sin, is the negation of God. Therefore, to be saved, to be like God, sin must be taken away. Known to man in all ages and of all countries is no other way of taking away sin but by the way which the mercy of God has provided in what is called the "Cross of Christ," nor has there yet been found among men the place where the sin-tossed soul can find peace, save under the shadow of the Cross of Christ.

The evidence of reconciliation and of union with God is to be found in a change of life. If the deeds of sin are loved, sin is still in the heart, ruling over its affections. Through the Cross of Jesus, God takes away the sin of the man willing to be parted from it. Even God cannot take away the sin of the man unwilling to forsake it.

The man who is saved is the man who turns away from sin. He "departs from ill." "He does good." He repents in the Scripture sense. He turns his back upon sin; he abandons it. His delight is in doing what is right and good: not from the dull, driving sense of duty does he thus act. He is impelled by a new delight.

To him it is now not a "must do God's will," for he feels he must not but do it. "I delight to do Thy will, O God!" He is renewed; and the outcome of his new nature—the Divine nature in him—is to do the Divine will. His own will was his own master, and what fruit did he then gather? Now his will is to do the will of God. His former pleasure was self-gratification through his lower nature. His pleasure now is to please God. "Old things are passed away; behold, all things are become new." The man is "born again" into a new life of holiness. Holiness is the necessity of his being; his delight is in it; he cannot delight in evil. This is what the apostle means when he says "he cannot sin."

The inability to sin is not from any physical hindrance. God cannot sin, because He cannot will to sin. The sun cannot produce darkness; it is contrary to its nature. Nor can the children of the light love the works of darkness. There is in them the moral likeness to God, which makes sin impossible. Though, because still imperfect, they may fall, yet on recovering they say, "It is not I that did it"; it is not the real "I" who willed and fell, but a false "I" who gained momentary control. The new man leads a new life, and delights in leading it. In it he obtains a peace undreamt of before. God is with him in thought—a delight. God is ever before him in action—a guide. He needs not

to pray for God's presence; he knows and realises he has it, "nearer than hands or feet."

These and cognate truths are what the catechumens and young Christians in Manchuria are taught. These are the fundamental specific doctrines which they are to believe, and the particular duties involved in them, which they are to practise. The Chinese regard the doctrines implied in the Cross of Christ as "reasonable." As a people they always appeal to Reason—or *li*, as they call it. If anything is conformable to Reason, they will accept it. They refuse to credit what cannot be shown to be consonant with Reason.

The agnostic scholar, like the Greek of old, cannot see the reasonableness of the Cross. Virtue he understands, and he exalts man's duty to man. The doctrine of the depravity of man, and the Fall implied in it, are to him not accordant with Reason. But the far more numerous Chinese, who recognise failure and wrong in themselves, are ready to admit that man is fallen. They profess the reasonableness of the adoption by God of some extraordinary method to save men. There is a common saying that in "God's nature is inherent the virtuous quality of delight in the welfare of man." This refers not only to the existence of man by some form of creation, but to the preservation of that existence by the rich and varied provision made for its sustenance.

Reasoning from God's care for the lower part of man, they at once grant it to be reasonable that God should make provision for the higher life—seeing that man himself is incapable of attaining to the perfection of that higher nature. When thinking people understand all that we understand about the Cross of Christ, as the revelation and proof of the love of God, they accept it gladly and believe in it fully.

The Cross of Christ, with its implied doctrines, satisfies the soul of the Chinese. It is the intelligent response of love to the cry of their distressed heart, which is that of an "infant crying in the dark." It answers their questions as to their duty to man and their relation to God. In the Cross of Christ they find an all-satisfying portion; as there they find expounded problems which Confucius refused to touch, which Buddhism and Taoism have answered so as to mislead. In religious truth, and as a guide to life, the gospel is "all their salvation, and all their desire." In them Christ is the "fulness of God."

CHAPTER VI

Native Agents

EVERY baptized man in the Church regards it as his duty and his privilege to teach to others the doctrines he has himself acquired. When a man has, by the number of people he has introduced into the Church, proved himself specially gifted and fitted for the work, he is, after careful inquiry as to character, asked to give himself entirely to the work. His time and energy are to be fully occupied in preaching and itineracy. The mission therefore makes him a small allowance for his grain food and plain garments.

In the early days, when the Christians were few and were receiving daily instruction, a man was chosen to be an evangelist simply on proving himself a good "fisher of men." Since the institution of the more formal theological class, four years' study and training are required before he can receive that name. During this period of training such men are called student evangelists.

They are located in the chapels throughout

the country as companions to and assistants of the senior evangelist in charge of the station and its surrounding sub-stations. They assist the evangelist in his daily preaching to the unconverted, take charge of his station and work when he visits out-stations; or they visit, preach, and teach in those out-stations under the guidance of the senior.

The afternoons are devoted to preaching; the evenings to worship and the exposition of Scripture to the members and catechumens. The forenoons are occupied in studying the books prescribed to them as a course of study. In this the senior is supposed to assist them. It not unusually happens, however, that the younger man is more scholarly than his senior, who was selected, not because of scholarship but for his earnest and influential piety.

In the month of April these students are collected in a convenient centre, where their time is devoted to hearing and digesting daily lectures given by two or more missionaries on four distinct subjects. In this class they receive more systematic and thorough instruction than they can acquire in their own station.

They take full notes of the lectures, and study those in connection with the books already read, till the end of November, when they again gather in centres to pass a common written examination. Ten questions are usually set on each subject, and the value of these is

carefully weighed. The papers are all handed in signed by a motto. The missionary superintending the examination sends the sealed envelopes containing motto and name to the missionary, not himself an examiner, who is acting as clerk to the body of examiners already nominated by the Presbytery. As the natives are not yet educated up to the critical ability which can nicely adjudicate the approximate value of each question and each paper, the examiners have hitherto been some of the missionaries.

The clerk sends to one examiner all the papers from all parts of the field on one subject. For several years the students sending in papers have exceeded two hundred. Some of these are hospital agents, and some are private individuals who attend the class in order to acquire the knowledge therein conferred. The results of each paper are noted by the clerk, who finally makes out a complete copy of the whole, to be presented to the Presbytery and distributed in the Church.

If at the end of four years' study a student shall have passed all the sixteen subjects, he is ready to be nominated a member of the theological class proper. If he is short in only a few subjects, he is permitted to re-enter the junior class to have the opportunity of gaining the full number. If his papers have proved him a man whose talents and learning are of

such a nature as to give clear evidence of his inability ever to attain to the standard we desiderate, he is set free from the necessity of attending the April class, and made a senior evangelist.

The rule in the mission was that all evangelists, to begin with, were retained near the missionary, where they were always at hand for guidance. They were tested as to their ability to preach, their tact in dealing with men and with affairs, and their faithfulness in conducting the work. When they proved themselves satisfactory in these respects they were sent to distant stations as senior evangelists, where the whole responsibility of the work devolved upon them. When they approved themselves a power in the station, they were retained there for years. If any necessity arose making a change desirable, they were sent to other stations. In the event of such a proposed change, if the people were eager to retain him, they could do so on condition that they undertook the responsibility of his support. This was intended to stimulate the Church to self-support. The number so supported in out-stations has not been large.

A senior evangelist who is an able preacher and diligent in imparting instruction, but who, though possessing other good qualities, lacks the moral backbone needful to face the duties and temptations of a remote station, is

located near the missionary. Occasionally such a man, when requested to go to a distant station, himself pleads to be allowed to remain, as he does not possess the requisite strength.

The duties associated with those distant stations differ in no respect from those under the eye of the missionary. The evangelist is the head of the Church in that region—possibly the capital of a county. The station is always in an important town.

There are cases of friction constantly occurring between Christians and members of the general community. Such friction is quite as common among the non-Christians. But they have their own means of settling them. When a Christian falls into unpleasant relations with his neighbours, whether on account of persecution on their part, or lack of judgment or tact on his, or because of a difficulty arising from financial affairs, he has to go to the evangelist if he is unable himself to unravel the difficulty. When the evangelist is a wise man, he is usually able to make an arrangement by bringing the contending parties face to face, allowing them to discuss the matter fully, when the party manifestly in the wrong will be willing to admit it. The difficulty is then arranged, ending usually with a feast.

There have been a few cases of evangelists, located at a remote centre, who, finding by experience that as representing the foreigner their power was great, took advantage of that

power, and made use of it to their own personal gain. These were almost all young men who were put in charge while inexperienced, on account of the lack of proper men. They seriously wounded the good name of the Church before they were discovered, disciplined, and sent to their natural home—the Roman Catholic Church, always ready to receive such men.

Temptations arising from money are to the Chinese the least resistable of all kinds of temptation. Hence the necessity for special caution in appointing a man, though of apparently excellent character and gifts, to the outstations. Even a good man may fall under those circumstances.

The duties of these evangelists are the duties of the missionary in the central station, with the sole exception of the administration of the sacraments and of discipline. His chapel is thrown open every afternoon to preach to the non-converted. In the evening he has a meeting with the members and catechumens. These latter he prepares for baptism; and he reports cases demanding investigation for discipline. He answers the questions, meets the objections, and listens to the reviling and complaints of opponents. The names of interested inquirers he takes down as catechumens, and, when fairly well instructed, lays them before the session. For them he has a special weekly class during their nine months of probation.

By the multiplication of such men, trustworthy and efficient, one missionary can overtake a work far more satisfactory and fruitful than could be effected by unaided foreign missionaries,[1] though equal in number to the evangelists.

To us the Chinese mind is peculiar in its beliefs, its ideals, and its mode of working. Chinese customs and social manners place a barrier virtually impassable between them and even the foreigner, for whom they would lay down their lives. The native agent is inside that barrier, and a participator of the Chinese mind. He has complete access to the thoughts of the non-believer; and the latter, with perfect freedom, states his objections and lays bare his mind to the evangelist. For pioneering, for the work of imparting the elementary doctrines of Christianity, for leading men to take the first steps to Christ, the native is greatly superior to the foreigner.

The foreigner is, however, indispensable for training the native evangelist, and for guiding him through the long process necessary before he can possess that intelligent power, combined with spiritual earnestness, which will ultimately dispense with the necessity for the foreigner. Yet, though in many respects not equal to the native evangelist, the foreigner who gains him, and guides him, and controls him, is the man

[1] See chapter on "Itineracy," pp. 42–44.

who is himself the earnest evangelist. The intellectual superiority of the foreigner is invaluable, but alone it is valueless.

Four years ago thirteen students had satisfactorily passed through the junior course and the scrutiny of the Presbytery, and were entered as students of the first session of our new theological curriculum. For four months, day by day, Lord's day alone excepted, were they kept so close at work that they had to stop for lack of time a daily prayer-meeting they had commenced, as we discovered when the session was half over, because the pressure of work was so great. The Chinese retire early to bed; but it was always midnight before these men could go to sleep. All afternoon and night they were diligently occupied in transcribing their notes of the lectures of the day.

The results of this application became apparent in the examinations. One student from Haicheng could repeat some of the lectures from beginning to end. Among the subjects was Physiology, taught by Dr. Christie in order to correct the erroneous notions of the Chinese. Including the papers on this subject, there were in all, if I recollect aright, thirteen papers set for written examination. These included almost all the important matter of all the lectures delivered by four men. Each paper was valued at 100. The young man referred to had an average over all of 98.

Half the students exceeded 90, and the lowest was 71½.

Among the many calamities brought upon the Church by the anti-foreign Boxers was the impossibility of collecting these young men during that winter for their most hopeful studies. Four additional students have been added this year (1901–02).

Two missionaries have been formally set apart to act as professors for this class, as well as for the juniors in April. Other missionaries will be called upon to lecture on such subjects as they are specially interested in or acquainted with. The need for such assistance can be inferred from the following list of subjects:—Old Testament Exegesis, Apologetics, Systematic and Pastoral Theology; New Testament Exegesis and Church History; Physiology—and afterwards Chemistry; Comparative Religion: (*a*) Confucianism, (*b*) Buddhism, (*c*) Taoism. All the subjects standing before Physiology are annual.

During class-time the students are fully occupied with their varied studies. But they are also all evangelists, devoted throughout the rest of the year to the duties of the evangelist as described above.[1] In class they receive systematic instruction in Bible truth, and in other truth explanatory or illustrative of Bible truth. They are taught the theory of pastoral work

[1] P. 43.

of all kinds. In their own stations they have ample opportunities for applying all this instruction.

They are thus, by theory and practice, preparing for the time when, after four years of successful study—if they shall have given every reasonable evidence of being qualified by natural gifts, acquired knowledge, and approved character—they will be formally set apart by the Presbytery as licentiates of the gospel, ready to be called to the pastorate of the congregations, which, in spite of the calamitous experiences just over, will be again raised up to have and to support these men as their own pastors.

Our Theological College is the outcome of the gradual evolution of the work of instruction since Old Wang became the first convert. To the chagrin of some of our more intellectual Christians, evangelists have been chosen from among the men of heart rather than from the men of head. The fire of spiritual life rather than the lamp of intellectual knowledge has been requisitioned to supply the aggressive force of the Church. The combination of both is ideal. But when the stubborn iron-ore of the heart has to be smelted, the lamp alone is of little value. We need the fire. Through the good hand of God working for us, we have never experienced that urgency for Western education which Dr. Duff felt in Calcutta; yet we believe

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his theory is largely correct, that Western education is the best eradicator of native superstition. In Manchuria that need for this purpose has not been much felt, as a glance at the chapter on "Customs" will show.[1]

A few native pastors in the south of China have given evidence of the admirable work which can be done by men who are at once spiritually fired and intellectually illumined. While, therefore, we shall still continue to look for the supply of our best and most influential evangelists from the same source as formerly, we shall look hopefully to efficiently conducted high schools; for out of them shall ultimately come the ideal men we need and desire. The lack of a more thorough Western education will meantime be met partially by lectures on Physiology, Chemistry, and cognate subjects. But our chief source of intellectual strength at present lies in the careful examination of, and logical and systematic instruction in, Bible truth.

There has been a singularly foolish agitation carried on in mission circles as to the use of so-called "foreign" money in the support of native agents. This is neither the occasion nor the place for a full discussion of the matter. But the whole case may be summarily disposed of in a few sentences.

The Church of Christ has imposed upon it

[1] P. 206.

by its Founder, and as an essential part of the charter of its own existence, the duty of sending the gospel to every Chinaman. This Church has abundance of money at its disposal—money which it would not and could not possess but for its Christian religion. It is able, therefore, adequately to meet all claims upon it for material assistance in the execution of this duty. It has men able enough and in numbers sufficient to proclaim the message, without the hearing of which the Chinese cannot believe.

Having sent those men in its name to fulfil its duty, the Church has solemnly and searchingly to inquire: What are the means calculated most speedily and effectively to bring the message of the gospel within reach of every individual of the Chinese race?

Now it has been conclusively proved, beyond possibility of doubt, both in Manchuria and elsewhere, that the native Christians are incomparably the best agents for the speedy scattering of the good seed of the word. But among the converts there are differences of efficiency. This is one dominant factor in the problem.

Again, men conducting their ordinary avocations may and do preach the gospel to their fellows. But they do so, hampered by the limitations imposed upon them by their daily and endless duties, which they cannot avoid.

They cannot give time to concentrated and systematic study of the truth. Much less can they procure the time needful to go from house to house and from village to village. Their first duty, even as Christians, is to provide for the members of their own household, else they "deny the faith and are worse than an infidel." There is therefore a double reason for the careful selection of men for this special work.

Those who are spiritually urged to this work, and who give evidence of their ability to satisfactorily carry it on, should be set free—as is the foreign missionary—from the necessity of the daily toil which absorbs energy as well as time, in order to give themselves wholly to the ministry of the work. "Those who preach the gospel should live of the gospel." Paul and Barnabas were the exception to the rule by which the Christian Church supported those who gave time and talent, soul and body, to the work of the Church.

Without the increased knowledge which comes by study, the native Christian cannot become as efficient a worker for Christ as he is capable of being made. His whole time, devoted to preaching over a greatly extended field, will be incomparably more productive than is possible in the limited time at his disposal, if bound down by secular work, and in the limited field to which that work confines him.

The particular source whence should come the small amount of money required to support him when devoting himself entirely to the work is a matter of very secondary importance. If the native Church can provide for all such available men, let the native Church by all means do so. If the native Church cannot do it, let those Christians do it who are able. Those who deny this duty must rest under an accusation that to them the dollar is more valuable than the souls of the Chinese. If I can send forth thirty such instructed evangelists to work with me, I guarantee a greater harvest for Christ than can be gathered in by any thirty foreign missionaries. And what a difference, nay, what a contrast, in cost to the Church! One foreign missionary will probably cost as much as the thirty native evangelists. Paul, though a Jew, did not refuse, but thankfully received, money offered to him by foreigners. If I could believe it wrong to employ "foreign" money to support native evangelists when preaching to the Chinese, I could not myself accept "foreign" money for doing the same work. And, on this principle, what share would home Christians have in the evangelisation of the non-Christian world? To me the one question of overwhelming importance is: "How is the work to be best and most speedily accomplished?" Compared to it, the other question as to the comparative merits of the

source of income is insignificant. The Church of Christ is not "foreign" and "native." The Church of Christ is one, undivided and indivisible. It should be actively present wherever lies its duty; and that is in every spot of earth yet lying under the blackness of the shadow of spiritual death.

That there have been instances of unwisdom in the employment of native evangelists in China is unquestionable. Is it quite certain that every foreigner employed in the work is the best attainable? Is it not possible that there are some foreigners in China whose presence and life are not doing more harm than good? To run away from a difficulty is a poor way to get rid of it. Abstaining from the employment of native preachers to prevent possible abuses is of a piece with the moral cowardice in the religious world which drove men from the crowd to hide themselves in mountain caves. Errors, and even failure, are inevitable in all human agencies, even under the wisest of men. Is this a reason why a man should either sit with folded hands or leave much undone, from the dread of employing men who might not impossibly turn out to be failures?

It is the evident duty of everyone interested to see that the native Church should undertake as soon as possible the responsibility of providing means, as well as men, for aggressive work. The native Church must do what it can. But

it can do nothing prior to its own existence, nor, after its existence, beyond its power. It is the duty of the Church in the West to use every means, and to employ every agency available, to bring the peace of the gospel to every sorrow-laden heart. If the sum of money set apart by the Church in the West is the utmost extent of its ability, let the Church see that it is put to the best possible use in the ways calculated to produce the greatest possible good. Let part of it be utilised in sending forth the best men procurable and most fitted to train native Christians to become intelligent and fruitful agents; and part of it to support these agents, while yet the native Church is unable to undertake that duty.

But the Church is only giving a fractional proportion of its ability, either in money or in men. There are individuals who give up to, and sometimes beyond, the measure of their ability. But there is not a single congregation of the Church of Christ anywhere which gives, to carry out the last world-embracing command of its Lord, up to its ability. It is surely ludicrously absurd to imagine that the Church of Christ in Europe and America gives even generously to bring the world to God and to righteousness, when the total of its givings barely equals the value, according to the Chancellor of the Exchequer, of the waste ends of cigars thrown into the gutter by British smokers. As

a whole, the Church has given not heartily or from a sense of duty, but grudgingly and in the spirit of a man tossing a penny to a beggar to be rid of his importunity.

It is enough to make one rub one's eyes in bewilderment when ministers, set apart to preach the gospel of Christ, stand up in Presbytery, or at public meeting, declaring that the money provided by the Church for foreign missions would be more usefully employed in feeding the poor at home. A somewhat similar remark was made by Judas when costly ointment was employed in a less important way. Strange that men professedly and publicly set apart to teach to others the doctrines of Christianity should prove themselves so entirely ignorant of the most elementary principles of unselfish Christianity, and should so daringly oppose the direct commands of Christ and the spirit of the teachings of Him, by claiming whom as Master they obtain a living!

CHAPTER VII

Native Church Work

IN the early days of our mission the baptized members met daily for Bible reading and exposition. Perhaps it should rather be said that the daily classes in which they had been instructed as catechumens were uninterruptedly continued. For at least an hour daily they were led through a minute and systematic course of Scripture instruction.

As a people the Chinese are possessed of probably the best memories of any people in the world. Their entire system of education is classical. That education consists for years of memorising the classics with the most rigorous exactitude. This endless exercise of the memory makes it both retentive, accurate, and remarkably ready to receive or to retain whatever instruction is imparted. Indeed, the readiness and the minute accuracy with which the Chinaman can retail his knowledge, acquired either from experience or from book-learning, is marvellous in the redundancy and the exactitude of its detail.

The Bible has ever been the text-book of the mission. As the Christians, like the other Chinese, possess such exceptional memories, it is no task for them to commit to memory whole passages of Scripture. It is easy for them to memorise the verbiage of Scripture, to be familiar with its incidents, its parables, its allusions to social customs, its national characteristics, and the circumstances connected with the ordinary life of the Jews.

Even in the West, however, after so many years of Christian teaching, it is still necessary to establish everywhere institutions for the interpretation—and endless efforts are made for the exposition—of the various literary aspects of Scripture. Much more in China is this exposition necessary, where life is so different from that of the West, and where the people are ignorant of manners and customs other than their own. The Christians here have therefore been always taught that beneath every incident, and involved in every historical fact and reference, in the Bible, there lies a principle universally applicable for instruction, for warning, for guidance, for exhortation, or for encouragement; and that to this principle, rather than to the fact embodying it, they must pay attention. This principle they must accept as obligatory truth, engrave it in the hearts, and apply it to the social circumstances of their own daily life. The special incidents of the Scriptures were

local, the principles underlying them are universal as man, applicable to all sorts of customs and in all varieties of social life. They are equally binding on the emperor and the peasant —equally under the burning sun of the torrid zone and the frozen regions of the Northern Lights. As these principles, with their implied command or prohibition, were the guide of the Jews in little Palestine, so should they be the constant counsellors in the life of the Christian in great China.

This instruction was given systematically. At times a book was taken up as a whole. Sometimes the parables were compared and their total instruction summarised. The various passages referring to the kingdom of God were analysed, and general inferences made from the investigation. The relations of the various principles to each other were exhibited, and the manner in which one supplemented, explained, intensified, or modified another.

Chinese education, which so thoroughly trains the memory, is deficient in logical accuracy; so that the Chinese literary man has no difficulty in firmly holding views which are mutually destructive. Even their best philosophical books are redundant in expression, making a difference by verbiage where none exists in signification.

This defect in their education was ever kept

in view when instructing the Christians. They were taught to pierce through the outer rind of language and break open the inner kernel of meaning, so that they would not be misled by a difference merely verbal, but would judge by comparing things. They were thus carefully instructed not merely that they might enjoy the pleasure and benefit arising from a clear and definite system in their own mental furniture, but also that they might be always ready to give an intelligible and logical reason for the hope that was in them, and that they might possess the ability to detect fallacies in the arguments of their opponents, and to check these fallacies by setting forth the truth.

They thus learned that true knowledge did not consist in the mere ability to distinguish between the sounds, the forms, or even the meanings of words, but in clearly comprehending the distinction between things. That defect in Chinese education must be remedied by the Church in order to make of the Christians the best possible preachers, evangelists, and pastors. This kind of training seems to me of far greater importance for our Christian agents than a knowledge of all the science of the West; for Chinese can acquire most scientific knowledge by the aid of their wonderful memory. Even in the West, the wild theories often thrown upon the world by some men of science show them deficient in that logically critical acumen

which we desire our converts, and especially our native agents, to possess.

In addition to the instruction imparted in this way, by carefully weighing and comparing the fundamental truths of Christianity, the Christians were taught to engage regularly in public prayer at our daily meetings. Every man in his turn closed our meeting, standing up and engaging in prayer. Ere long it was discovered that this prayer, rather than the intellectual appreciation and knowledge of truth, was the surest test for ascertaining the sincerity and the depth of the spiritual life of the member.

Old Wang was a man who from the beginning was remarkably free in the expression of his spiritual wants, of his desires after help and guidance, and of his catholicity of spirit towards the world around. One of our first three Christians composed, or fell into, a liturgy of his own. It was fairly full, perfectly scriptural, well expressed, and never varied by a syllable. This man lived years beyond the others. But, though possibly adding to his knowledge, he made no progress in spiritual life. His example did not tend to make the use of a liturgy in my eyes a desirable thing for the Chinese; while Wang, ever ready, ever free, ever changing in phraseology and sentiment according to circumstances, grew rapidly and grew yearly, not in experience only but in power, and continued growing to the very end.

For many years every agent set apart for the work of publicly preaching to his fellow-countrymen was selected chiefly because of the spirituality, the freedom, and the fulness of his gift in prayer. One of the first converts in Moukden—who, were he not a bold brave man, would not have dared to become a convert at the time—was a man of versatile gifts, of abilities above the average. He had been schoolmaster, doctor, and the Chinese equivalent of our lawyer. He possessed a keen brain and a sharp quick pen. His knowledge of Christian truth was sufficiently accurate and extensive. He was eager to become a preacher—for was he not in abilities and scholarship far superior to Old Wang? He was permitted, at his own request, occasionally to preach. He proclaimed the gospel clearly and fully. But there was about his manner something which rang hollow. Especially were his prayers cold, halting, and ever betraying a nervous lack of ease, giving one the sensation that there was a perspiration on his forehead in the effort, which appeared to strive after words for the ear of man rather than thoughts for the heart of God. He was never engaged as an agent. In this unsatisfactory condition he continued hanging on for several years, when it was discovered that he was following the example of the Roman Catholics in frequenting the courts of litigation. In his defence he stated that he went there to protect

those who were unrighteously oppressed by the Roman Catholics. But, on account of the reputation of the latter, our people were strictly forbidden to touch any case of litigation belonging to other parties. This man was therefore put out of the Church. A man of greater natural abilities and boldness has never been baptized in Moukden.

When the number of our Christians became so numerous that it was impossible to come into close personal contact with each, we ceased asking every man to engage publicly in prayer; but in the congregation, after our ordinary service, an elder was often called upon to lead the devotions of the people.

The consequence of that early training has been that wherever, in town or village, a large or small number of our Christians meet together, there are always several men who are ready to lead the prayers of the congregation, when there is no missionary or evangelist present. At the hundreds of our out-stations there is, at least, hymn-singing and public prayer every Lord's day. Except the few who by their halting utterances prove themselves unaccustomed to prayer in secret, and deficient therefore in Christian life and experience, the Chinese Christians are usually ready when called upon to engage in public prayer. They have a remarkable facility in expressing their desires and in offering their praise. This gift

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is of invaluable service to the public life of the Church, as it is a great boon to the individual in the privacy of his own home.

The Manchurian Church has been instructed also in its duty to propagate the faith it has adopted. The principle has always been an ever-active maxim: "Freely ye have received, freely give." So completely did the people come to regard the proclamation of the truth as a necessary part of their Christian life, that latterly it ceased to be needful to inculcate it as a duty; it was taken for granted.

Hence every Christian, to the extent of his own ability and knowledge, was a preacher. The few who proved themselves most acceptable as preachers, and most fruitful in bringing others to the Church, were set apart for preaching as their life-work; as explained in the preceding chapter on "Native Agents."

The great majority preached without the expectation of fee or reward—not even a "thank you." Indeed, every man used to present with pride the man or men whom he had instructed in the truth. When a father became a Christian he taught his children, a husband his wife, a son his parents. No man hid his light under a bushel. The shopman taught his fellows, and the master his men. The farm labourer, leisurely hoeing with his fellow-workmen their drills of wheat, of millet, or of beans, taught them of the Saviour from

sin. Under the shade of a great elm or willow on a summer evening, or seated on the hot kang on the long winter nights, the neighbour who knew instructed his fellow-villager who was ignorant. Among the endless stream of foot-travellers toiling north or south on the main road, the rare Christian among them introduced the doctrines of grace into the conversation with which travellers always beguile the tedium of their long journey. On such occasions some may be dumb, but the number is so small as to be insignificant.

On one occasion I came in contact, at a village in the eastern hills, with a quiet and apparently respectable Roman Catholic, who had been there fifteen years, and who declared that no one there knew him to be a convert. Of our own people I have never known one who would be as many days in a place without letting some people know of his Christianity. Hence it is that Christianity has so marvellously and so rapidly spread over so great an extent of country. Frequently have we missionaries heard first the name of a distant market town or large village by a petition asking us to go there to baptize a certain number of people, who had not only become believers, but had received instruction entitling them to expect baptism, through some member who had gone there unknown to us on his own secular business.

For many years Moukden has had its own native session for transacting all Church business. It meets once, often twice a month. Each elder reports the condition, spiritual and moral, of his own district. Cases of persistent abstention from Church are reported and dealt with. Every *fama* about Church members is investigated, and a decision made according to the circumstances. Discipline is active, but administered with mercy, opportunity for repentance being usually afforded to one whose guilt is not of a confirmed kind. The names of catechumens are received, and each case is examined. Reports are heard from out-stations, and applications for preachers. Names of students are brought forward and guaranteed. The native pastor and elders discuss and decide every case independently of the missionary, who, however, sits and gives advice if needed.

The deacons' court meets twice a month or more frequently. It is summoned at irregular times, if any serious business demands attention. It not only administers all the funds for congregational purposes, but takes the oversight of all the temporal affairs connected with Church life. The pastor and elders are members of this court, as the deacons did not see their way to assume all the responsibility for the work they had to do.

The most serious and difficult section of their

duties is that connected with strife. They have to sit in judgment over the quarrels of members; and, more difficult still, they have to investigate every case of persecution, and often of serious differences between Christians and non-Christians. In the great majority of these cases they have been able to act as peace-makers, and have prevented an appeal to the unrighteous civil courts. Most cases of ordinary persecution they can satisfactorily terminate by bringing the parties face to face. The persecutions by the sect called Tsaili during the past four years were beyond their reach.

For years the missionary has from principle abstained from attending these meetings, so that the office-bearers might get accustomed to the responsibility of decision. Ever since they had this responsibility thrown upon them, the relations of the Christians and their non-Christian neighbours have become increasingly satisfactory. Only at rare intervals am I asked now to intervene in cases where this combined court is unable to make peace.

CHAPTER VIII

The Presbytery

THE Rev. Alexander Williamson, LL.D., missionary in Chefoo of the United Presbyterian Church, acting as agent for the Scottish National Bible Society, was the first missionary to land in Newchwang and to penetrate into the interior. He made two great journeys, as recorded in his *Journeys in North China*. Of Scriptures, and books explanatory of the Scriptures, he distributed many waggon-loads all over the three provinces of Manchuria. Though I have not been able to trace any special results in the way of intelligent understanding of those Scriptures, it is impossible to believe that the distribution was wholly without effect. Some books then purchased I have seen in houses a quarter of a century afterwards. The people bought them, brought them home, examined and found them beyond their comprehension. They laid them then carefully on a shelf, and were surprised, after they had become converts through preaching, to discover the doctrines in these neglected

books. One schoolmaster in the far north resolved to master the contents. He studied till he became "stupid," when the neighbours declared the book a magical one, and cast it into the fire. Another, curious to know what was the meaning of the book, went to a French priest, who looked into it, frowned, and saying, "It is a bad book," threw it into the fire. But, whatever the results of the dispersal at this time, the labour was not in vain. The journeys were not a clearing of the spiritual forest, they were not even the opening up of a narrow path, but they were a blazing of the trees, which successors might see.

William Burns was the next visitant. He came in a native junk from Tientsin. He arrived in the autumn. He lived in a Chinese house. He had not only donned the Chinese dress, but had adopted Chinese modes of food. His naturally robust system was underfed. The keen colds of the Manchurian winter sapped his underfed vitality. During that winter, cold laid him in a premature grave, but not before he had made attempts to preach. He visited tea-shops and conversed with the people there. He had taken a house as chapel, which illness prevented him from ever entering. His personality had, however, made an impression, and four men presented by him were baptized by Dr. Williamson. Burns, like Paul, preached but would not baptize.

Left to themselves, these four men disappeared in the wilderness of Chinese life. His personal attendant, who followed him from Peking, remained in Newchwang, but ultimately returned to the capital. The joiner who made the coffin of Burns has for several years been an elder in the congregation in the port.

Some time after the death of Burns, two missionaries landed in Newchwang from the Irish Presbyterian Church. One was the Rev. Mr. Waddell, who, at the end of two years, was compelled to leave on account of a bad throat. He afterwards became the well-known missionary in Japan. The other was Dr. Hunter, who, never very robust, after several years left for home, and died in the Red Sea.

In the autumn of 1872 I landed in Chefoo, having been appointed by the Board to join our mission there. Before me by fully half a year was the Rev. John Macintyre, who had left the flourishing congregation of Baillieston, near Glasgow. Besides Dr. Williamson there was also Dr. Henderson, a medical colleague.

Chefoo was a beautiful port, very desirable as a residence, with a population of 14,000 people and nine missionaries. The interior was not then as accessible as it has since become. But across the gulf lay the port of Newchwang, with a population of 70,000, with no provision even for a Lord's day service for

the British community there, who therefore, from *ennui*, mostly spent their Sunday holidays either in shooting expeditions or picnic parties. It was therefore decided I should cross thither.

In October 1872 we landed on the muddy bank of the great river Liao, and were hospitably entertained by Mr. Bush, the principal merchant there. A wide expanse of dead level, of one uniform mud colour, stretched away on all sides. The outsides of the houses were smeared with mud, and mud covered their flat roofs. Not a tree was visible, nor was a decent-looking house. What a contrast to beautiful Chefoo! But, as we had gone to look for men and not to search for scenery, the prospect produced neither regrets nor home-sickness.

In this plain of mud Old Wang was found, and with him, and largely by him, the present Church in Manchuria came into being.

A couple of years after came the Rev. James Carson from Ireland, and Mr. Macintyre from Shantung, as it did not seem good to the Board to have so many separate missions. Mr. Macintyre had insisted on leaving Chefoo and going into the interior, where he began work in Weihien, where is now a flourishing American Presbyterian Mission. Since then, from both Scotland and Ireland, has come man after man, till now there are fully twenty ordained and eleven medical missionaries, in

the selection of whom the Churches have shown great care.

While our numbers were few, and our field apparently infinite, each missionary conducted his work according to his own independent ability. With the advent of larger numbers, and the gradual occupation by each of a great extent of territory, it was deemed advisable that the missionaries should meet and deliberate upon concerted plans of action. After a good deal of conference, it was decided that the missionaries and stations should form the Presbyterian Church of Manchuria. Each of the two societies should still retain its former relations with its respective home Church, but in the Manchurian Church we should all act as one undistinguishable body.

Formerly each missionary had carried on his own work by his own agents, apart from all others. There was therefore no apparent distinction between the missionaries of the two societies. The Christians were always informed that there was no difference between the various missionaries. When therefore the Union came, it was not a union on the part of the Chinese of two organic bodies. Of virtually one origin, of similar practices, and of one faith, many stations, formerly because of distance independent of each other, became one organic whole.

The union was desirable, however, not only

as a public manifestation of oneness in Christ, but because it would prevent the possibility of overlapping, which was not impossible in our disunited condition, when each missionary had to superintend an enormous extent of country. The Church in Manchuria has therefore never known "schism." Theoretically, it had through Church history come to know of the divisions which human pride or vanity or ignorance has introduced into or compelled in the Church of Christ. The Roman Catholic Church was ever regarded as out of count; for on no consideration could our people ever consider themselves one with that Church, with its peculiar character.

The Presbytery was established in Moukden in the year 1891. The first meeting was composed of the foreign missionaries only, and was conducted in English. One of the first resolutions, however, was that the Presbytery should be the Church Court of the native Church, which would be called the Presbyterian Church of Manchuria; and that all its business should be transacted in the Chinese language. It was resolved that meantime every foreign missionary be a member of this Presbytery, till the Chinese should have become familiar with the transaction of business. As native elders were not numerous, and as it was desirable they should all become as speedily as possible acquainted with the forms of business, every elder was

made a member of Presbytery. Now the elders outnumber the foreigners; but the reasons are still in force which made them all members in the beginning. They have taken an increasing interest and share in the proceedings, so that they have the largest share of the speaking, and virtually all the voting. But it is impossible to conceive the Chinese combining to oust the foreigner as did the Japanese. The Chinese are essentially different from the Japanese. But, in addition to this natural difference, we have always thrust upon them all the responsibility they were intelligently able to bear—often against their will, as they would have preferred to be led. A sense of responsibility sobers most men; while only in the school of experience can they learn to carry on their own work independently of the foreigner. We have thus ever been preparing the Chinese for the not inconceivable emergency of our removal from their side. We therefore consider it a good providence that we had to leave during the Japanese War.

Some zealous but ignorant people consider it a crime for the missionary to leave his converts in troublous times. The great crime would be, on the part of the missionary, if he neglected so to teach and to guide the converts that they might be able to get on well enough without him. We compel them to learn self-reliance—as far as human wisdom is concerned

—a policy exactly the reverse of the Roman Catholic Church, which insists on absolute dependence on the priest. The Chinese elders can now fully, clearly, and intelligently discuss and debate all questions, and decide according to sifted evidence.

In connection with the establishment of the Presbytery, the Irish missionaries did a generous thing. Originally they were ecclesiastically connected with the Presbytery by which they had been ordained, through which they had an organic connection with the General Assembly. As one man cannot properly be a member of two presbyteries, the Irish members proposed to sever their connection with the home Presbytery, in order to be free to become members of the Presbytery of Manchuria.

At our first Presbytery meeting it was resolved also that the native Presbytery would have no control over the funds or the persons from abroad. Each society on the field would still continue to hold the same relations to the home Boards as formerly. But the native Presbytery would have control of all funds contributed by the native Church, and of all other Church matters whatsoever appertaining to the Presbyterian Church of Manchuria. It would define the terms of admission into the Church, the causes and modes of discipline; it would take charge of the conduct of worship and the administration of all Church affairs.

The Presbytery is meantime the supreme court of the Church.

In the following year (1892) the first native Presbytery met. In addition to the foreigners, all the native elders were present as members. Inasmuch as the proceedings of the preceding year had been conducted in English, they could not be regarded as binding on the native Church. Therefore all the measures bearing on the native Church were again brought forward to be discussed in Chinese, and decided by the Presbytery.

One by one those measures were fully discussed, and, after formal agreement, were minuted in Chinese. It was decided to formulate a creed for the Church, to adopt terms of admission into the Church, and rules for the conduct of members, guarding against all local malpractices. Rules of procedure would be prepared for both Session and Presbytery; as also for the election of deacon, elder, and pastor. A directory of religious exercises would be drawn up to be used at the social functions of marriage and burial, eliminating from these whatever savoured of idolatry, but retaining all non-idolatrous customs.

These various measures occupied the careful attention of the Presbytery for several years. They are now embodied in a book of rules for the Manchurian Church.

One important function of the Presbytery is

the admission of junior students who have passed the necessary junior examinations into the theological class, where they are to be instructed for the ministry. The names of the successful students are submitted to the Presbytery, which in secret session passes each under careful and thorough review; for the members of court know that they are responsible for opening or keeping closed the door of entrance into the pastorate.

We have had congregations without elders, because, though the number of Christians was so large that a congregation had to be formed, we were not satisfied that among them was a man qualified for the serious and important duties of the eldership. For that office we have demanded men who not only bore a blameless character, but who were also well versed in Christian doctrine and could lead meetings, or, in case of necessity, congregational worship. Their qualifications were based on the Epistles to Timothy and Titus. A congregation without an elder is an anomaly. To have an incompetent elder in a congregation would have been a crime. Our elders have therefore been mainly men of outstanding character.

If such care has been demanded and exercised in the election of elders, how much more is the most solemn care demanded in the selection of the men who are to be the future pastors of the Church. On the native elders

falls the most serious proportion of this responsibility, as they are far better acquainted with the private life of the students than the foreigner can possibly be. Four years ago a certain number of successful juniors were named one by one to the Presbytery. Each case was fully scrutinised, and thirteen were passed. These are referred to in the chapter on "Native Agents."

The native elders do not on all matters see eye to eye with the missionary. The immemorial social habits of the Chinese have built up a mental world in many respects very different from that of the West. The cardinal virtues and the more glaring vices are theoretically estimated by man everywhere in very much the same way. But there is a great diversity, especially in social usages, in estimating minor offences.

The Chinese Church is at one with us in the great Christian duties. They accept the commandments with admiration as a summary of duty. They agree in regarding the "new commandment" as the root-principle of all the right conduct of man. On certain matters the Church is particularly stern—as opium, uncleanness, gambling, idolatry, and litigation. But they do not, and cannot, regard lying as we do. As they are far more strict than Western people in regard to the social intercourse of women, so are they much more elastic than the

Western in regard to lying. In common life the difference between a lie and the truth is very much a matter of convenience. From their excessive politeness has arisen this indifference to falsehood in ordinary conversation. Hence we can understand how many of the Christians in the late persecution thanked God that they were enabled to save their life by only telling a lie! In important business transactions, or where the interests of others are concerned, they regard lying as we do. But a lie is wrong only when it is hurtful to others. The "white lie" is not unknown elsewhere.

Yet, even here, the Christians have learned much. Conversing once with our good old conservative elder Chen on this matter, while lamenting the backwardness of the Christians, he summed up by saying: "After all, the poorest Christian is better than the best 'outsider.'" The fact however remains, that the Chinese have yet to learn much before they become like their Western brethren. I have indeed noticed that, in relating their experiences during the Boxer trouble, if anyone were found denying that he was guilty of questionable conduct, he was at once set right by another who knew. It has also been remarkable that, of the weakly guilty, only an extremely small number attempted to prevaricate.

Other matters, too, there are at which the Chinese look with eyes different from ours. This

will always be so. These national differences will have their own influence on the future development of the Church, though in everything affecting the moral character and conduct their mind will become more and more assimilated to ours the more thoroughly it becomes leavened by the spirit of the teachings of Jesus.

They have meantime their own ideals, and to some things they and we attach varying degrees of importance. Hence a possible difficulty in Presbytery. The safest way, however, is to let the Chinese decide their own affairs from their own sense of right; while we carefully instruct them where we believe or suspect them unable, from their mental attitude, to judge according to abstract right. We should never legislate, or introduce measures which are binding, where the Chinese conscience is not trained to follow us. Under such circumstances legislation is worse than useless, for it adds deceit to neglect of the command. The Chinaman is intensely practical; and if he does not clearly see the necessity for or the duty of doing or leaving undone anything, he will not do or leave undone simply because we may think it right.

There are several external observances which we think important, but whose importance is not evident to the Chinese. When these are of serious consequence, the Chinese must be continually instructed till they perceive the duty. They should never be compelled to

act in a certain way merely because it is the will of the foreigner. Coercion is unwise. True religion is ever voluntary and hearty. Whatever is opposed to this makes religion a bondage and a burden. Obedience to a purely arbitrary rule, whose living principle does not evoke a corresponding response in an enlightened conscience, is of no moral value. Nay, is it not true that "whatever is not of faith is sin"? Faith, to be worthy of the name, must be intelligent. It is worthy of the name only when the man is "fully convinced in his own mind." The divorce of reason from religion is suicidal. Hence the necessity for endless instruction—the great duty of the missionary.

CHAPTER IX

Church Finance

WHEN the Church was first organised in Moukden, it was considered requisite, in the interests of the Church itself, to teach the people the duty of contributing of their means, in addition to the zeal displayed in spreading a knowledge of the truth in their preaching.

There had been a disturbance created early in Newchwang by "false brethren" from other parts of China. These had informed our small body of Christians that the missionary received from his home Church so much per head for each scholar, so much for each teacher, and so much for the evangelist. As the sum actually expended was about half this reported sum, the Christians were led to infer that the missionary was retaining the difference for his private use. Though the false character of the informant was soon made manifest, the momentary disturbance revealed the possibility of a real danger by giving occasion to such a suspicion. Keeping the danger of such a suspicion ever in view, it was not deemed advisable to ask the native

Christians to contribute to the general funds of the home Church, whose resources were believed to be inexhaustible; for what evidence could they have that the money was really forwarded? The better plan then appeared to be to get them to contribute to their own Church work, so that their funds should be utilised by themselves.

The first efforts of the Church were directed, like those in the Church in Jerusalem, to assist their own poor. A Poor's Fund was instituted in Moukden, which has continued in beneficent operation ever since.

Chen, who was the most conservative of our elders, originated, without consulting me, a movement to observe Christmas Day more worthily as the "birthday" of our Lord. The office-bearers and members able to contribute subscribed a certain sum, with which, after the usual service in church, they procured a meal at a restaurant. As this did not prove a satisfactory method, they provided their next feast on the church premises. On each occasion there was a balance, after expenses were paid, which they handed to the poorer members who were unable to subscribe. This they felt was still unsatisfactory, as only those could attend the common feast who had a little spare money. Thereafter those who were able to subscribe did so; but the whole Church—men, women, and children—were invited to attend.

Thus originated the one great Christian feast in Manchuria; and a great occasion it is. In every congregation and at every station Christmas is now observed with an excellent feast, the people all making it a general holiday and a day of joy. They meet at 10 a.m. for a short Christmas service in the brightly decorated church, the mistletoe with its rich scarlet and golden berries gleaming everywhere. After this service the feast goes on for hours, men and women in relays eating in separate buildings.

The winters in Manchuria are Canadian in their rigour. The sky is delightfully clear and blue, rarely overclouded, and the sun, even in midwinter, is pleasantly warm—as Moukden is in the latitude of Rome. But Siberia blows upon us its snell breath from October to March. Frost begins in the lovely month of October, and terminates our "Indian summer." Temperature goes down steadily, though slowly, till it reaches 60° or more of frost (Fahr.). Slowly and steadily the thermometer rises again, till with March frost and snow disappear.

Out of doors even in the greatest cold, in the delightful sunshine, and bright bracing atmosphere, one in ordinary health cannot fail to enjoy existence. Exercise of even a violent character is most exhilarating.

But indoors, where the sun cannot enter, the cold is great and most uncomfortable. In the ordinary Chinese house the air in the room is

always below freezing-point, for the kang is the only portion of the room on which water will not freeze. Hence, to obtain a degree of comfort, a considerable quantity of fuel must be burnt. The expenditure on this item, in church, chapel, or school, amounts to a good deal. This outlay was the next form of expenditure which the native Church was called upon to provide.

When schools were first established, all expenses, including board for the scholars, had to be provided by the mission. In weaning the people in this matter, the first step was to convert the boarding into day schools. This was accompanied with the drawback that we had not so complete a control of the Christian education of the scholars as when they were entirely under our care. Afterwards the parents had to provide books, then the rent of the school, and finally the teacher's salary. Towards this latter we have always made a small grant, which enables us to interfere in the school management and in discipline. The teacher is a highly important personage in China. People usually, though paying him, dare find no fault, nor point out any detail for possible improvement; hence the importance of our direct interference.

As the Church was thus steadily growing in numbers and in self-support, it was believed that the congregation in Moukden was able to

support a man as its own pastor. The man fitted for the office was equally well marked out. For several years the subject was talked of, but the step was too serious for the people. The leaders in the congregation did not wish to incur the shame of beginning and afterwards abandoning the scheme. The strongest argument in opposition was the experience of a congregation in a large city in another part of China, which enthusiastically called a pastor, provided his first year's salary and no more. Better take no step than run the risk of so ignominious a termination.

The missionary, who refuses as long as he can to look at the dark side of things, carried on his teaching on the subject. Steps were taken to guarantee an income if the congregation happened to fail—though the missionary persisted in refusing to believe in the failure.

At length the momentous step was taken. A congregational meeting was held. In the exceptional circumstances the man was named. A committee of elders and deacons presented themselves before the Presbytery to petition for liberty to make the call. They gave the necessary guarantees for the proposed income. After due deliberation, the Presbytery sanctioned with delight the calling of a minister. The congregation was again convened, and the name of Liu Chuenyao was inserted in the call.

No one has ever had any reason to regret the

step. The whole Manchurian Church received a new stimulus from the event. This was especially manifested when in the second meeting of the native Presbytery, after his ordination, Pastor Liu was elected moderator. He was thus in the eyes of all the world placed officially on an equality with the foreign missionary, and an object-lesson was given to the Church for her guidance in striving after self-support and self-reliance. He made an excellent moderator. Since then he has had to flee for his life, escaping in the robes of a Buddhist priest; then he did menial work in a small inn for his livelihood. He is now again pastor of a recovered congregation in Moukden.

A few years after the first ordination, the energetic little congregation in Tieling followed the example of Moukden, and called as pastor a remarkable man—Chang—who became interested in Christianity when a boy of eleven, in the very beginning of the mission in Moukden. He was moderator of Presbytery when the Boxer ferment was simmering in Shantung. He did well as moderator, as was expected of him by all who knew him. He, more notably than the other converts, possesses the critical acumen of the foreigner, and the same fearlessness in expressing his views irrespective of those who may support or condemn him. Soon after the dispersal of the Presbytery he too had to flee. Wandering as a beggar in the east hills, hungry,

dirty, and ragged, he came across a band of soldiers, and gave himself up for lost. One of the soldiers was a Christian. The two men mutually recognised each other, and dreaded the possibility, each through the other, of detection. A few signs put them at ease, as each found the other true, and Chang was taken on as cook to the band. In this capacity he secured, unquestioned, both food and safety.

The congregation in the west suburbs of Moukden, under the care of Mr. Fulton, got leave to call, as pastor, Hsu, who had long been an elder and a most faithful and intelligent evangelist. Unfortunately for the Church in Manchuria, this man was murdered by the Boxers. Other two congregations had expressed their desire to call men who are licentiates, but the Boxer movement, which denuded of their all the Christians yet living, has made impossible for several years any such progressive step on the part of the Church.

After Moukden had become settled down as a self-supporting congregation, an evangelist was engaged by the Church as assistant to the pastor in visiting the widely spread members, to hold meetings, and to preach to the non-converted. They subsequently added another evangelist. Latterly, an elder and deacon combined to support a third. They also rented a shop in the city, which was utilised as a chapel for the neighbouring Christians in which to

hold their evening worship. During the afternoons outsiders were welcomed in to hear the gospel. Through this chapel more well-to-do merchants united themselves to us than from all the other five city chapels.

For years the congregation had been discussing the advisability of securing the means of secondary education, and especially a knowledge of Western scientific subjects. They were further stimulated by inquiries from city officials, who would fain have gained foreign education for their sons. The congregation therefore engaged a graduate from the college of Dr. Mateer in Shantung. They hired large, airy, well-situated premises. The reform edicts of the Emperor caused a rush on the part of officials for places in the school for their sons. Meantime the Christian boys were being initiated into the mysteries of arithmetic.

Before arrangements could be made for taking on the boys belonging to outside families, the party at whose head stood the Empress rescinded the reforming edicts, made the Emperor a prisoner, and began a brutal and unscrupulous persecution of the reformers. Not a single boy from non-Christian families entered the school.

The Christians had become involved in heavy expenditure, which they bravely met—as from the beginning they were told it was their own duty, and not that of the foreign Church, to

supply this sort of education. They abandoned their expensive building and erected premises in the church compound. Their Christian scholars increased so largely that they had to engage three native graduates to teach Chinese classics, in addition to the first teacher, who taught only foreign subjects, for which he was very highly paid. The results of their expenditure did not come up to their expectations—chiefly, I fear, from lack of constant foreign supervision.

Other four congregations had each engaged the services of a graduate from Dr. Mateer's college. The natives contributed the total cost of these schools, asking the missionary only to supervise the foreign instruction given, as it was beyond them. Work was going on in all, when the Boxer rising, the final and bloody effort of the anti-reform party, spread like an overwhelming flood, and brought all to a deplorable end. The property of the Christians was looted or burnt. The Christian farmers heavily mortgaged their land to secure blood-money to save their lives, while too many have suffered death because of their connection with the hated foreigner.

We have thus from the beginning of our mission endeavoured to enlist not only the conversational talents of the Chinese to spread the gospel everywhere, but also the liberality of the Christians, first towards self-support, then towards

aggressive extension. Believing that these aims would be better attained if the natives had the expenditure as well as the collection of funds entirely under their own control, we laid down the clear principle that the foreign mission considered itself responsible for the proclamation of the truth among outsiders, but that every Christian community must hold itself responsible for all expenditure on their own congregational and, if possible, on their own educational work. The communities manifestly too weak for complete independence, received a small grant. But every community formed into a congregation must be independent. In calling a pastor, they were not to count on any money from foreign sources.

Having gained everywhere a clear distinction between congregational and purely evangelistic work, the Church was brought face to face with the question of itself supporting evangelists. Here again an argument was brought forward to induce a spirited response. The Christians are mostly poor. They know the foreign Church is rich, and they believe its wealth exhaustless. They were informed that any effort by them in the way of evangelisation would not relieve the foreign Church of any responsibility. The efforts of the foreign Church would not only not be relaxed, but would probably be extended all the more willingly if the native Church showed its own zeal. In proportion, therefore,

to the response of the native Church to this appeal for evangelistic effort would the foreign Church be free to extend its aid towards parts of the province yet unoccupied. Then would they have the satisfaction of knowing that not only would the results of their activity be their own, but that they would be a clear addition to the forces engaged in furthering the kingdom.

Here again our work, having advanced so far, has to be recommenced from the very foundation, as the result of the mad action of the usurping Government. Not for many a day will the Church in Manchuria occupy the point of vantage from which she has been so ruthlessly and barbarously thrust down. Yet we know that He who watched over that Church in her darkest hours will restore her influence for good. And may we not anticipate that her future usefulness, in His time, will be great in proportion to the fierceness of the fire through which she has passed.

CHAPTER X

Education

MISSION work is conducted in certain parts of the world where the intellect of man is manifested only or chiefly in cunning, deceit, and cruelty. There it is necessary that the missionary should devote a good deal of thought and time to the development of the dormant intellect by elementary education. Modes of higher instruction, "leading out" and training the mind, and regulating the life, can be usefully pursued without causing any misgiving as to whether he is guilty of neglecting a higher form of duty by throwing himself so much into what might appear to be a lower.

But in China, where the people honour a literary degree above all other social distinctions, the missionary does not feel the same need to apply himself to secular education. Some missionaries have devoted themselves throughout China to the work of introducing Western modes of education among the young men. They have produced admirable results.

But in Manchuria no missionary has ever

felt called to the same kind of work. Our hearts and hands have been so completely occupied with the abounding work connected with building up the rapidly growing native Church in its most holy faith, that we have had little spare thought or time to devote to education, technically so called. We have all along believed with Sir Robert Hart[1] that Christianity alone can save China, and have therefore thrown ourselves into this form of work.

We have, nevertheless, always taken a deep interest in the education of the young of the Church, and have sometimes even supported schools to teach the poorer Chinese boys their own classics. This involved no tax upon our time or mind. And the latter support was employed as a means of "catching" the people "by guile."[2]

At the initiation of the mission in Newchwang in 1872 it was discovered that the Chinese were deeply and angrily suspicious of the missionary. As we read in Du Halde, this suspicion became chronic in China, soon after the Jesuits had established themselves in the country. Sir George Staunton, in his history of Earl Macartney's Embassy, refers to the same suspicion and its causes. The suspicion in Newchwang was therefore but the echo of the louder and older suspicion in China proper.

[1] *Fortnightly*, Oct. 1900. [2] 2 Cor. xii. 16.

Appearances deepened the belief that the missionary had some secret design not consistent with the peace or the freedom of China. The merchant was there avowedly for gain. The doctor was working to make a fortune. The consul was well paid for looking after his fellow-countrymen. But for what was the missionary there? The people knew nothing of Christianity, not even the most elementary truths.

It was the general belief that Jesus was the reigning sovereign of "foreigndom," by which generic title Europe was known to the Chinese, who could not differentiate between the various nationalities. China was the land of beauty and of wealth, and foreigndom the land of poverty—for if not, why should foreigners leave their own land? Hence King Jesus sent an army into China in 1842, and another in 1860, to take possession of the land of wealth and beauty. The armies were victorious, but were compelled to return again, as there was no party of Chinese to welcome them. Force had twice proved inadequate, and therefore cunning was resorted to.

The King of Foreigndom, resolving to secure a party favourable to his designs, sent men to China for the purpose of creating the party. These emissaries were the missionaries. By bribery or cajolery, by teaching or by magic, by honest means or crooked, the

missionary was to attract as many men as would sell themselves to become traitors to their own country. When this traitorous party should have grown to large proportions as to numbers and extent of country, foreign armies would again be sent to China. These would be guided everywhere by the traitorous party, which would lead the way in the country and open the gates of the cities.

This being the general belief, it need excite no surprise if the Chinese did not welcome the missionary.

In theory the Chinese exalt learning to a pedestal higher than does any other nation. The charity which seeks the well-being of others, they also esteem very highly. Especially do they honour the generous citizen, who combines the two forms of goodness by providing freely the means of education for hopeful youths too poor to acquire learning for themselves. To take advantage of this method of securing the goodwill of the Chinese, a teacher was engaged in 1873, a school provided in Newchwang, and an invitation issued to promising young men to come to this school, where they should have food and learning free. The establishment of such a school, where only the Confucian classics were taught, was believed to be the most efficient way of proving that the missionary did not intend to subvert native customs. The influence of that school gradually

and silently spread in the vicinity, and gained a few friends to the missionary. It removed a good deal of active hostility. After a couple of years the character of the school was changed. There were enough of Christian boys and girls to occupy the time of the teacher. Still the native classics continued to form the main body of instruction.

During the first year of the existence of this school, it was the means of bringing into friendly relations a merchant in Newchwang, who was a native of Tapingshan, or "Great Flat Hill," the name of a village twelve miles to the south-east of the port. The hill so named is the most westerly of several isolated hills, which look as though they had been squirted up spasmodically at the end of the volcanic action which tore and wrenched the adjacent ranges of granite hills and mountains to the east.

The merchant told a pitiful story of the condition of his native village. Three successively bad harvests had utterly ruined the people. During the first two bad years the farmers had purchased grain to keep them in life, by selling every movable article on their farms and by borrowing where they could. In the third year, after a devastating flood had rotted every stalk of growing grain, just when the ear was about to fill, they had nothing to sell and nowhere to borrow. Already a month of a

specially cold winter had passed. The people were in the depths of a hopeless struggle with famine. The earth was a frozen mass of ice, hard as stone; but through this frozen mass they had painfully to dig up the roots of grasses, which they boiled as their only food, their only fuel being the dried-up grass which grew scantily on the hillsides and in the fields.

The condition of the people was so pitiable, and the season—it was Christmas—so responsive to an appeal, that steps were taken to alleviate the distress. The few British subjects in the port, with their usual philanthropic readiness, responded generously, and a quantity of grain was purchased and sent to a large house which had been rented in the village.

Old Wang was sent to deal out the grain, under certain conditions. It was at first impossible to hope for an adequate supply for all the village. Therefore he was authorised to provide food and fuel for every boy and girl who would go to live in the hired house, and become a scholar under the teacher provided.

The villagers, moved by the usual suspicion of the foreigner, actually refused to take advantage of this gift. They believed that this was a deep plot of the foreigner to get them into his power. But, after a considerable interval, some men began to reason that whatever the foreigner could demand of them it

would be no more than their life—and their life was forfeit in any case. A few boys were therefore sent into the school. As these were abundantly fed and well kept, the school within a few weeks was crowded with boys and girls.

By this time further funds were available, and grain was given to every family sufficient to keep them in life; and in spring the farmers received seed. The fears of the people had disappeared. The fame of the gratuitous relief by a stranger spread far, and had considerable influence in making more easy the way of the missionary; while Tapingshan became the first out-station from Newchwang.

During that winter the villagers had nothing to do, and a great deal of Christian instruction was imparted. Old Wang taught in his own original way the boys and girls to sing a number of common hymns, as "Rock of Ages," "Jesus loves me," "Just as I am." They sang a hymn when they rose in the early morning. They sang grace before breakfast. They sang two hymns at early worship, when Wang and the boys read alternate verses of a chapter of the Bible, and he prayed. They sang in the middle of the day, again at afternoon meal, twice at evening worship, and once on retiring to bed. Next autumn I was astonished to hear a man, while piling grain on his waggon, singing a hymn instead of the ordinary native songs.

The evening worship was thrown open to the villagers, of whom a large number attended to hear the exposition of the Scriptures by Wang. Among the first to attend was one Liang, who had never believed in idols and never worshipped at a temple. He was easily "persuaded" to be a Christian; so was his remarkably gentle and affectionate wife, of nearly forty years of age. With them another husband and wife professed belief.

Mrs. Liang's mother lived in the village, and was wildly indignant when she heard that her daughter purposed to become a "foreigner." She called on the daughter and peremptorily forbade her to become a Christian. The parent has in China the absolute right to order the child of whatever age. The old lady demanded only the obedience to which she was entitled. To the mother's angry remonstrances the daughter could reply only by silence. She was one of the most gentle and timid women I have ever met, but she would not promise what her mother demanded. Commands were succeeded by threats, and threats by expostulation and entreaties, but all were of no avail. The old lady was defeated by the silent though tearful determination of the daughter.

Mrs. Liang had a daughter of eighteen married in the village—a notably handsome young woman. This daughter attempted to

do by appeals what the old lady had failed to accomplish by authority. Hard and long and often she pleaded with her mother to save the family and friends from the shameful disgrace which would follow if she joined the foreigner. It was easier to oppose the young woman than the old one.

At length the Saturday came round preceding the fateful day on which baptism was to be administered. The young woman went to make a last appeal. After repeated refusals, she threw herself on her knees before her mother. She wept and pleaded, and refused to rise till her mother promised not to disgrace the whole family. Failing to move her mother, she jumped up at length in great anger and said: "Very well, mother. You can do what you like. But if you join the foreigner I shall never again enter your door, nor allow you to enter mine." With that threat she departed.

The four people were baptized next day, the missionary meantime being in ignorance of the difficulties which had all but overwhelmed gentle Mrs. Liang. Her relatives carried out their threats. No one went near her. When her mother or daughter met her on the street, they averted their eyes or looked at her as a stranger. For a long time the poor woman was almost heartbroken; but never did she repent the step she had taken.

The school was walled around and stood in

its own compound. Its gate opened on to the principal street of the village. People passing along this street heard the hymn-singing of the scholars. Among others, the daughter of Mrs. Liang had her curiosity aroused by the weird singing. By and by she wished to hear it more distinctly. She went through the open gate and stood close to the window.

Chinese windows were then all covered over with paper, which admitted abundance of light, and was superior to glass as a non-conductor of cold. But no one could see through it. Therefore the young woman could stand, unobserved, as close to the window as she chose. She went again and again. The ultimate result was that her heart was softened. She went to her mother and became reconciled. So, soon after, was the old lady, her grandmother. Within a brief time Mr. Macintyre, then in Newchwang, had the satisfaction of baptizing the old lady and the granddaughter, with her firstborn child. The four generations were baptized within two years.

When the work of the missionary began in Moukden in 1875, there was a resolute and long-continued determination on the part of a large number of graduates and undergraduates to make the work impossible.[1] The argument on which they reposed the greatest reliance, as a means to stir up against us the curious and

[1] See "Street Preaching."

well-dressed audiences which daily thronged the chapel, was the declaration that we were there not only to initiate rebellion, but especially to overthrow the customs of the country by supplanting Confucianism. Words of ours honouring Confucius were regarded as so much deception, in order the more easily to gain our end. Explanation or denial was but wasted breath. Day by day were the same fierce charges hurled against the missionary in angry speeches, with passionate vehemence, and with a fluency whose eloquence was most enviable. "Save Confucius from the insidious attempts of the foreigner" was the burden of the daily fiery declamation.

To undermine the evil potency of this argument against the missionary, a school was opened in the vicinity of the chapel. A Confucianist teacher was engaged, and it was advertised that the school was free to all young men who sought to perfect their education but who had not means to pay the fees. A fairly large number was speedily enrolled. No Christian book of any kind was introduced into the school. No visit was to be made by the missionary, or by the native evangelist, Old Wang, the only Christian in the city. Old Wang was not very sure of the arrangement.

The opening of this school was an effectual reply to those who were so anxious to save Confucianism, as Confucian books were the only

books read in the school. The accusation that we sought the destruction of Confucianism died down, and has never again been resuscitated.

After a few months the lads began to drop into the chapel in the afternoons. They asked for hymn-books. They requested Old Wang, through their teacher, to go to the school to teach them the music to the hymns. Their fathers came to express their gratitude for the generosity which enabled their sons to prosecute their studies. All the parents and scholars became friendly. Several of the latter subsequently joined the Church.

Three years the school bore its silent but irrefutable testimony to the compatibility of Christian belief with Confucian teaching. A favourable opportunity occurring at the end of this period, the school was closed. It had served its purpose; nor has it been anywhere necessary to open another on the same principles.

It has been the continuous aim of the Church in Manchuria to provide such means of education as will enable all the boys and girls in the Church to read at least the Scriptures in their own language. Parents have also been encouraged to retain likely boys at school to obtain a more complete educational equipment. These elementary schools will not only teach all to read and write, but will prepare the way for the introduction hereafter of a more highly educated

membership, and especially of a more thoroughly equipped staff of evangelists, preachers, and pastors. Our desire in this, as in all other Christian growth, is that it be a gradual evolutionary growth of the Christian leaven, and the intelligent realisation, under gentle guidance, by the native Church of a greater need for higher learning and further knowledge. We have not applied the pressure of hot-house growth, believing the other mode to be more healthy, more durable, and more efficient, if less speedy.

These schools, now very numerous, are Christian schools; though, if the Christian scholars are few, outsiders are permitted to enter. The teacher is a Christian. The school opens and closes with prayer. A Bible lesson is daily read and expounded. But in all the schools the text-books are the ordinary Confucian books, and they occupy most of the time of the school. Purely Chinese literature is read and learned. We thus prevent any needless separation between Christians and non-Christians. The Chinese classics are incomparably purer than the classics of the West. Being grounded in this excellent literature, the Christian scholar will at least escape the reproach of being ignorant of the literature of his native country, and can, with more knowledge and wisdom, give an answer to those who ask the reason for the hope that is in him.

Christianity sheds a new light on the deeper

teachings of Confucianism, which become easily intelligible to the Christian who knows of God, while they remain a mystery to the most learned of ordinary Chinese. One Christian teacher, who succeeded in acquiring a literary degree, was a man of naturally very modest talents. He declared that but for the manner in which Christianity had illuminated for him the teachings of Confucius, he could never have got his degree. Another teacher, who had ever been a searcher after truth and an admirer of the moral teachings of Confucius, stated that formerly the ethics of Confucianism were to him beautiful and valuable pearls. But each was isolated, having no vital connection with the others. Christianity provided him with a string on which he could thread these truths, each in its own relative place, making a coherent and systematic whole.

The Japanese War aroused a keen desire all over China to acquire Western science and knowledge. Everywhere Chinese were crying out for teachers, of whom the supply was unequal to the demand. The Christians of Manchuria, in each of four centres, engaged a graduate from the college of Dr. Mateer in Shantung to start as many high schools for instruction in Western subjects. The movement towards reform by the Emperor greatly stimulated the ardour of these innovators, as already mentioned.[1]

[1] P. 141.

The subsequent calamities arising out of the Boxer troubles completely broke up the schools. The chaos which everywhere prevails at present in North China overwhelms, in the blackness of its storm-cloud, every prospect, and has annihilated meantime every other consideration on the part of the Christians, beyond the struggle for a bare existence. But the future of China is dependent on the reformers. The Boxer calamities are another cogent argument to all thoughtful Chinese in favour of radical change; and all acknowledge that radical change must begin with education.

The restoration of peace will again beget a keen desire for Western learning, which it will be difficult to meet, while it is desirable it should be gratified. Presbyterianism everywhere demands the best education available. And it will be a serious question how the Church can meet the needs of its people, in view of the great poverty in which persecution has overwhelmed them.

At the Conference in November 1901 of the Irish and United Free missionaries in Newchwang, it was cordially and unanimously agreed to recommend their respective Boards to set apart an agent at once to initiate a secondary school in connection with the Church, where students will receive a good education in Western subjects, in addition to their native classics, to better fit them as the future pastors,

evangelists, and other agents of the Church. We thus consider that the time has fully come when specially qualified talent should be devoted to higher education for the Church. But the Church itself must not lose its distinctive character of aggressive evangelism, but sanctify its highest talent and exert its chief strength in carrying on earnestly and effectively the work of the Apostle Paul, and in his way.

It is gratifying to be able to report that, since the above was written, the college or secondary school referred to is now initiated in Moukden under the charge, meantime, of Dr. Gillespie of the Irish Presbyterian Church. One of the other secondary schools formerly existing is re-established in Fakumen. Several of the ordinary primary schools have been opened for a considerable time in Moukden and elsewhere; and all the congregational work in and connected with Moukden is carried on by pastors and evangelists, as previously described. The same is true virtually of all Manchuria.

CHAPTER XI

Litigation

OF all the problems connected with the intimate and complicated intercourse hereafter unavoidable with China, the most difficult will be the proper adjustment of the relations between native and foreigner in connection with the administration of law by the Chinese magistrate.

The laws of China are excellent. Sir George Staunton entertained so great an admiration for them that he had a translation made into English, and printed in a large quarto. The thoroughly practical character of the laws, the entire absence of merely speculative matter, the brevity and clearness of their diction, their comprehensive nature, and their superiority in all respects to the laws of other Asiatic nations, and especially of India, elicited his unbounded praise. No one who intelligently examines these laws in their original Chinese will hesitate to accept the conclusions of Sir George Staunton.

But the administration of these laws could

be greatly improved. The varied allowances by Government to Chinese officials for a year are barely adequate to meet the extravagant expenditure of the official for a month. Not only must he live during the rest of the year, but he has, within a few years of office, to make provision for a life of ease; for the tenure of his office is very precarious. Connected with the business of his court are fees and perquisites, but these are inadequate to cover the expenses of his present grand style. One who knows the conditions of the English magistracy before the wealth of Lord Bacon drew upon the incomes of the magistracy the searching eye of public examination, will be at no loss to understand how the Chinese officials secure a large income and make easy fortunes. That there is often perversion of justice, that there is more frequently constant procrastination of cases which should be investigated and decided, need scarcely be said; though the great fortunes are always made in handling Government money.

In this condition of affairs arises, at least, the occasion of the difficulties connected with litigation. Converts are Chinese subjects—though Roman Catholics claim to be subjects only of the Pope. At times under compulsion, sometimes voluntarily, converts take part in litigation. After they are, or believe they are, unjustly treated before the tribunal, the foreign missionary is perhaps more or less interested

in the matter. He may from conscientious motives, despite his feelings of sympathy, adopt the policy that being a foreigner, with the one aim of teaching Christianity, he can have nothing to do with Chinese law, and must leave its administration for good or ill absolutely uninfluenced by anything he can do or say. Had all missionaries from the beginning followed this course, many evils would have been avoided. Another man, being aggrieved that his convert should be judged, as he believes, contrary to law and sentenced against the evidence, may feel — also from conscientious motives — that he is guilty of neglect of duty if he do not exert whatever influence he can wield to obtain redress for the wrong done.

But the Chinaman is clever. Converts of a kind, even when entirely in the wrong, can fabricate a cunning story, and deceive the foreigner into believing them much-injured persons. This is the more easily accomplished if the foreigner—as some do—will accept no story except that of the convert and of what tends to corroborate it. The decision of the magistrate is appealed against first in his own court, but if need be in Peking, through the Foreign Minister of the missionary's country. The magistrate must recall his sentence, though it may have been the only sentence possible on the evidence. This kind of interference with litigation has roused universal detestation of

the Roman Catholic religion throughout China, and the indignation has manifested itself in many a riot of which Europe has never heard.

In other cases which have nothing to do with religion or convert, the missionary sees such gross injustice that his whole soul revolts against it. For him who loves right and hates all wrongful suffering, there is a strong temptation to utter the easily spoken word which he knows would set matters right.

The first case of this kind which came under the cognisance of our mission may be cited as an illustration. A wealthy man, the owner of considerable estates, and the representative of an old and honourable family, but not himself an official, quarrelled over some trifling matter with a Manchu Tartar general, formerly his friend. The quarrel was bitter, and neither would yield. The private man believed he had right on his side; the other knew he had power. The official had his opponent suddenly kidnapped and lodged in the county jail in Moukden. There was no charge formally made against the man. He was simply handed over to the magistrate for detention. The magistrate was much the inferior in rank of the Tartar general, and had to take charge of the prisoner, asking no questions. Nor did he dare to call the case up for investigation.

By the expenditure of considerable sums of money, the prisoner bought the favour of the

"turnkeys," who gave him a small isolated room for his private use, with a contiguous one for his servants. For, suspecting poison, the prisoner had his own cook and servants to wait upon him, allowing no stranger to approach him. He was an excellent scholar. He drew up a clear and complete statement of his case and sent it to the magistrate, with the request that he should be made acquainted with the charges against him, and demanded either permission for bail, or a speedy trial to investigate his character and conduct. To this appeal there was no response; nor to several following of a similar nature.

After months of this hopeless incarceration, an appeal *ad misericordiam* was made to the missionary. It was stated that there was no need to call upon the magistrate, nor to take any action whatever beyond sending a card as bail, and requesting a trial. The magistrate was known to be willing to try the case, if anyone would interfere with influence enough to counterbalance that of the Tartar general; and when so high an official was the aggressor, the foreigner was the only man who would dare to intervene. A large donation to the funds of the mission was promised as additional inducement. The prisoner was convinced that a trial would set him free, and therefore demanded it; the official was convinced that a trial would result in acquittal, and therefore opposed it.

It was afterwards stated that an appeal had been first made by the prisoner to the Roman Catholics, who were said to be willing to manage the case, provided the man became a "convert." Even to secure liberty, he was not prepared to take that step. How the case terminated we never knew; but the Chinese have a remarkable facility in getting out of difficulties. We may rest assured the man was never tried, but had to make terms with the enemy.

The next case was more cleverly manipulated. In the early days of the Church in Moukden, before we had a hundred communicants, a band of catechumens came forward for baptism. Two men were presented by a member of the congregation, with the explanation that they came from a considerable distance and had been unable to attend the catechumens' class; but they had received the necessary instruction. They were examined with the others.

One was a little man with exceptionally sharp keen eyes, and a most active manner, which extended to his speech. He was the headman in a valley where there were seventy-five families, each living comfortably on their own estate. These were all ready to enter the Church if the two applicants were received. The man was carefully examined, and answered not only without hesitation but with exceptional accuracy. It was evident that he had been

carefully instructed. But his answers were given in a cold business-like manner, which did not savour much of heart-work. He was dismissed and his young companion called in. He was a tall gentlemanly man of eighteen, son of another headman. His answers were not accurate.

The member who introduced them was then called in and examined as to the real character of these men. Their moral character was reported good, and nothing evil was known about them. My informant did not possess my unqualified confidence, so another young member was called in. He is now Pastor Liu. He was a young enthusiast who had already suffered much for his Christianity, and was apparently glad of it. He was informed of the serious consequences which must follow our action in the beginning of the mission, and the necessity for every caution against the admission into the Church of questionable characters. He did not know the two men. He was told to take what steps and time he deemed necessary; but he must discover the real character and motives of these men.

The two applicants for baptism were then recalled and informed that, as we never baptized men on their first appearance, they could not now be received. The senior began to plead for instant baptism. He had to go to the far north on public business. He would have to

be gone for months. What would become of his soul if meantime he died without baptism? He was told that even in that event the lack of baptism would not affect him, as God judged according to the heart. He would not suffer because on account of another he had failed to secure baptism. For long he continued to plead, with eloquent tongue and sharp eye, but cold manner. The more he pleaded the more confirmed were my suspicions.

When with the next new moon another band of catechumens came forward, the two men again appeared. In answer to a query, the elder replied, How could he have gone north without baptism? Further examination proved them well acquainted with elementary Christian truth. Liu had been unable to discover the character of the men. Baptism was again deferred. Before the next month's examination came round, Liu had ferreted out the men's story.

The two men were what they represented themselves to be. They bore an excellent character, personally. But in the neighbourhood of the seventy-five families were some poorer farmers who had become Roman Catholics. These encroached on the lands of their richer neighbours, appropriating here a few drills and there an acre. An appeal to the County Court made the disagreeable discovery that against the encroaching Romanists there

was no redress at law. The plundered people must make privately the best terms they could.

But the wronged people had heard of another foreigner, not connected with the Romanists, who was also making "converts." They therefore acquired the elements of Christian truth, in order to gain an entrance into the Church of this other foreigner. Then they could summon the power of a foreign Achilles to defeat—as they had right on their side — the foreign Hector! Result!

Having ascertained at an early period that the most serious obstacle to the propagation and reception of the gospel was the general belief that missions were a political agency—all the more dangerous because of its deceptive nature—we resolved to avoid the law courts. We decided that in no circumstances should we appeal to the Consul on our own behalf. The converts were then subjected to persecution by their own relatives and social connections. They were beaten by parents and renounced by friends. Those in situations were dismissed and boycotted, so that most forms of occupation were closed against them. These were cases in which litigation at its best would lead to no good result. Patient forbearance was inculcated and exercised, so that parents, friends, and employers would come to learn that converts of the "Jesus religion" had adopted a form of religion which was not revengeful.

NORTH-EAST TOWER, MOUKDEN

The lesson, after years, was so thoroughly learned that those forms of persecution ceased to exist.

Believing that if the lives of our converts were made unbearable they would be driven for peace into the Roman Catholic Church, the native officials and members of that Church, a few years ago, began the systematic persecution of our Christians. Our younger men, who were more numerous than the persecuting party, it was difficult to restrain. But for a considerable period patient forbearance continued to be exercised. The Romish converts, who dictated their will on all other classes, took our forbearance to signify fear. They became at length so outrageous that, as no native authority dare interfere where the Romish Church was concerned, we had in a few cases, contrary to our fixed policy, to appeal to the Consul to secure protection from Romish persecution.

A few years after the Moukden congregation became a visible entity, General Yao, Commander of the Forces of Southern Manchuria, who had become very friendly, came on one occasion with a message from the Viceroy asking that, if ever I had occasion of complaint on account of trouble between converts and their neighbours, I would be good enough to lay it before the native magistrates and not trouble the Consul about it. The promise was readily given, as it fell in with my own conception of what was fitting and wise.

As long as the growing ranks of the Church were confined to the city, there was no trouble of a kind sufficiently serious to warrant any formal and public complaint.

But when the movement spread to the country, considerable numbers of farmers became converts. These were more bitterly persecuted than the townsmen had ever been. They were prevented from using the village well. They were so blocked up that they could not drive their carts on the village street. They were prevented from carrying earth from the village common for the many uses to which fresh earth is put in and around country houses. They were forbidden to cut down fuel from the hillsides, common to all the people. When their grain was just ripe it was cut down by night and carried away, though they had paid their share for the expense of watching the fields. Such cases became so numerous, and so evidently intended to prevent men from joining the Church, that at last they had to be taken up.

In dealing with these cases we made a point of never calling on the magistrate; for, on account of Chinese politeness, such a call is tantamount to coercion. This calling on the official in public court was also known to be the chief objection urged against the Roman Catholics. The case was therefore written out fully in a respectful letter, purporting to be

hearsay, and requesting the official to be good enough to have the case investigated and dealt with according to law. The need for even such a letter arises from the difficulty, amounting in some cases to the impossibility, of a man without money or influence to get his case presented to the official. In these letters revenge and punishment were always deprecated, and only such action was sought as would secure peace for the future.

The result of such conduct for years has been that the "Jesus religion" has acquired the name of the "righteous religion," because the missionary never goes in person to the Yamen or Court, and because he never dictates to the magistrate. Yikotenga, the late Viceroy, who was said to have been the only general not defeated by the Japanese, made frequent references praising the "Jesus religion," when receiving the officials of the province in public. The same spirit was displayed in the numerous friendly epistles which I had from him. To gain the respect—or even the neutrality—of the Chinese officials, who have so much in their power, is worth a good deal of trouble and of patient endurance of ills. Thus, too, the real character of our Christian religion may everywhere become publicly known.

In this connection it may be stated that the conduct of Protestant Christians in Manchuria during and subsequent to the Boxer troubles

has gained them a reputation, such as almost nothing else could secure, for the possession of a truly religious spirit, exhibited in the manner in which they bore persecution. Not one of them has been known to fire a shot or to strike a man. Nor, after deliverance came with the Russians, did they seize the opportunity of wreaking vengeance on their persecutors, who have been living by their side.

After the war of 1860 there was a clause inserted into the treaty concluded by France and Britain, commanding the Chinese magistrates to protect converts from persecution on account of their faith. The aim in view of the Great Powers was altogether admirable. But the clause has been seriously abused, by making it the occasion for interference by the foreigner in every case in which a convert was in any way involved in trouble with his neighbours; and not infrequently in cases where the unbaptized friends of converts were alone concerned. It is a matter of fair question whether the clause has produced more good or harm. It has given official countenance to the belief that missions are but a section of politics. It has confirmed the belief that converts sell themselves to the foreigner, under whose sheltering care they are virtually placed by this treaty.

All the world now knows the extraordinary attitude adopted in China by the Roman Catholic Church. Yet, even in that Church,

there has been one priest who has held, and has had the courage publicly to express, the conviction that the treaty has not been of real service to the Church. Before the recent upheaval—not unconnected with the fruits of that treaty—he declared that more missionaries and converts were murdered subsequent to the treaty than in the period preceding it. Had the Toleration clause never been enacted; had Chinese converts all along been treated by Chinese and foreigners alike, as under precisely the same legal conditions as their unbelieving fellow-countrymen, it is quite conceivable that the belief that converts are the political agents of the foreigner—a belief responsible for the murder of most of the converts by the Boxers —would have long ago died down. Now that the treaty has been made, and its ill effects have become chronic, it is especially difficult to see how in the present condition of affairs it can be wholly abolished.

But the abuses which have grown up so rankly under the shelter of the clause must be cut down if permanent peace is to be obtained in China. The chief reason for the enmity of officials roused by foreign interference is the insulting dictation by the foreigner to the magistrate in public court. Though he may hide it with a polite smile, the magistrate keenly feels the indignity and shame of being compelled to act in conformity with the wishes

of a foreigner, publicly expressed before the Yamen subordinates—even when these wishes are opposed to the facts of the case and the law of the land. The shame of this dictation is felt, not by the magistrate alone but by the whole population. To secure peace, the possibilities of such interference must be greatly minimised as compared with the past.

The magistrate may not be displeased—he may indeed be rather gratified—by a friendly visit from the foreigner. But at such visit no litigious business should be introduced. If the magistrate desire to consult the foreigner, he will call at the residence of the latter, or even invite him to the Yamen to discuss business. He could not, and would not, resent the discussion of business of his own initiation.

In consequence of the corrupt condition of the present administration of law, it is difficult and sometimes impossible for a man without money or influence, however great his hardships, to lay his case before a magistrate. It may be therefore necessary for the missionary to take advantage of the liberty given by the Emperor a few years ago, to lay cases of serious persecution before the magistrate by letter. But it should be done in a respectful manner, stating the particulars as received by the missionary, and requesting the magistrate to be good enough to investigate and decide

according to law. He should ever seek peace, never revenge.

But whatever may be the means deemed most effectual for the cure of these litigious evils, which have roused such indignation over all China, those evils must be dealt with if social comfort and national peace are to be secured.

After the Tientsin massacre of 1870—up till then the most serious massacre of modern times—the Chinese Government made earnest efforts to bring to an end the troubles arising from litigious interference by foreigners. These efforts were nullified by the indifference of European Governments. The British Minister in Peking, who knew of the existence of the causes of rioting, and informed his home Government of them, replied to the Chinese Foreign Office that the abuses complained of were not within his jurisdiction, as no one of his nationality was guilty of them. Virtually the same reply was given by the Minister for the United States. The British Foreign Office in London expostulated with the Minister in France for Foreign Affairs, but received no satisfactory response. The French Minister in Peking replied to the Chinese that the abuses complained of were *pretendus abus*. The able Minister, Wen Siang, pleaded with Europe for a change in the conduct of the missionaries. He pleaded, because at some

future time the people would rise against the injustice, in more serious rioting. His plea was, for the same reason, echoed faintly by me in a pamphlet published in Shanghai in 1877 —*Chinese Foreign Policy*—based on outrages known to myself.

The more serious rioting has come.[1] It has been the outcome entirely of political meddling in China, not an inconsiderable factor in which meddling was the action of foreigners in the Yamens of the country. It lies with the Powers of Europe to prevent what has been so fertile a cause of riots in the past. Other riots may spring from other causes. But it should be made impossible henceforth that further rioting should arise from the insulting dictation by foreigners in the public courts of the officials of China. The prevention of such insulting dictation is in the hands of the Governments of France and Germany.

[1] The rioting was in no way connected with the systems of doctrine taught by any missionary body in China. In the matter of varying doctrines, the Chinese are perhaps the most tolerant of all peoples.

CHAPTER XII

Asceticism

NOT long ago there was a warm discussion on the luxury of missionaries in India whose incomes were at or under £300 per annum. They were belittled as destitute of the true missionary spirit which was manifested by the man who lived in a garret, under a hot roof, who went out barefoot in the dusty street, and whose head was protected from the burning sun only by a handkerchief. Asceticism appeals with peculiar force as a virtue to those who are surrounded by a superabundance of the good things of this life, in which they find their chief enjoyment, and the voluntary renunciation of which seems to them the highest form of self-denial. This respect is manifested not to the work done, but to the voluntary privations undergone by the ascetic. It is of a piece with the value attached by some natures to ritualistic practices. Both forms of respect have the common origin of ignorance of the true nature of Christian principles, and of the consequent importance attached to ex-

ternals, whether in eating, drinking, or ceremonial.

As not a few Christian people are ever ready to applaud what appears to be self-denial in the way of voluntary privation; and especially as many believe that the ascetic makes the ideal missionary, the subject is worthy of examination. Affecting the missionary there are four forms of asceticism—I. Asceticism proper, or abstention from ordinary food; II. Celibacy; III. Self-Exile; IV. Self-Sacrifice.

I. ASCETICISM

This term is usually applied to a moderation in food and drink approaching to or merging in abstemiousness or even abstention. It originated with the Greek athletes, who knew, as their modern representatives know, the necessity of moderation in all things when in training for athletic exercises.

The ancient religion of Persia regarded the body and all matter as essentially evil. The good man was therefore bound to oppose the leanings of the body and to "crucify" its cravings. The Jews in captivity came into contact with this religious teaching, and were influenced by its philosophy. Hence, on their return to their native land, frequent fasting was introduced among the earnest sect of the Pharisees. Fasting was carried to an extreme de-

gree by the Essene communities, who retired from the world into monasteries. Here, by self-inflicted torture, they hoped to improve their fallen nature. "The Pharisees fast oft." The disciples of John followed the example.

The fasting of the Old Testament prior to the Captivity was essentially different from that of the Essenes. Like sackcloth, with which it was usually associated, it was an indication of mourning, and was resorted to in times of public danger. It was not asceticism. It was not intended as a means to crucify the body, to bring it into subjection, or to attain to greater holiness.

In the Christian Church asceticism early commended itself. Other motives were perhaps stimulated by the unbridled luxury and shameless lasciviousness of an age whose chief god was sensuous beauty. Self-inflicted pain, fasting, endless litanical praying, contemplation, abstention from marriage, isolation from the world of busy and wicked humanity, became the means whereby could be attained the greatest perfection of holiness. By their painful forms of self-denial, the monks of the early Church not only acquired a great reputation for sanctity unattainable in ordinary life, but possessed as a consequence an influence throughout the Church, which admired that mode of life, far beyond that of the ecclesiastics who were "secular"—who continued to live among

ordinary humanity. This mode of obtaining exceptional holiness has been handed down uninterruptedly to the present day in the Church of Rome. However open to question may be her claim to represent the Apostles, their doctrine, and their practice, she is unquestionably entitled to the position of being the representative, or of possessing the true representatives, of St. Anthony and his kind.

That the living principles of the gospel had become veiled at even that early age is apparent when one considers the unmitigated selfishness of the monastic life—seeking by departing from every human duty to save itself, leaving the world to perish. This does not seem to have dawned upon either the zealous and earnest monks, or upon their numerous admirers. Nor does it seem to have occurred to them what a contrast was presented by their life to the life of active service for others, by which, according to Him whom they worshipped, they could become entitled to a higher place in the kingdom.[1]

John the Baptist came, neither "eating nor drinking." Jesus came, both eating and drinking. The Baptist was essentially an ascetic. Jesus exhibited no characteristic of the ascetic. He abstained at one time for forty days. But that was when His mind and soul were so wholly engrossed with other matters that He

[1] Matt. x. 26, 27.

could not eat. It was not a case of voluntary abstemiousness. It was a case the nature of which was known to the Apostle Paul, whose mind was similarly engrossed at his conversion, when for three days and nights he ate no food. It is known in a certain degree by men whose minds have been flooded by a great joy, borne down by an uncommon sorrow, or occupied with a problem of overwhelming importance. That is a case of abstention from food because the body is as though it were not; its appetites are then entirely in abeyance.

But by fasting we mean abstention from food by a voluntary and perhaps a painful effort, when the body could partake of, and probably craves for, nutriment. This fasting does not in any way resemble the "forty days" in the wilderness; though there is a sort of resemblance to it in the refusal of Jesus to satisfy hunger in an unlawful manner, after the calm of His mind permitted the body to re-assert itself. This was fasting with a painful effort; but it was to avoid the sin of self-seeking.

On the part of Jesus we have no example of voluntary fasting; though not a few of feasting, and that in company which to other eyes than His was questionable. Not only gave He no example of fasting in His own person, but He forbade His disciples to fast.[1] When asked by good men why He did not observe

[1] Matt. ix. 14, 15.

the excellent old customs, which were believed to specially appertain to a life of holiness, He replied indirectly in a way which implied that those forms of asceticism—which He did not condemn in themselves—were inconsistent with the new order by which He was introducing the kingdom of God.[1] The statement as to the necessity or utility of fasting put into the mouth of our Lord[2] is known to be a subsequent insertion into the text. It is in marked contradiction to the whole tenor of our Lord's teaching.

His whole-hearted follower, Paul, who more than any other realised the essential principles of the teachings of Jesus, explained the parabolic reply of his Master, by saying the "kingdom of God does not consist in meats and drinks; but in righteousness, and peace, and joy in the Holy Ghost."[3] When he mentioned "oft fastings,"[4] he brings them forward as one of the many forms of hardship he had to encounter in his abundant labour. Were they voluntary and for a religious purpose, he would treat them differently. His real mind on the matter is that if men eat, they are none the worse; if they eat not, they are no whit the better.[5]

Fasting was, however, of the nature of those customs or external observances which Paul would have regarded as indifferent, so long as

[1] Matt. ix. 15–17. [2] Matt. xvii. 21. [3] Rom. xiv. 17.
[4] 2 Cor. vi. 5, xi. 27. [5] Rom. xiv. 3, 6.

they were not made obligatory, nor recommended as a mode of obtaining sanctity. Had there been occasion when fasting would have been of service in removing prejudice or enmity, we doubt not he would have fasted, just as in these circumstances he made a vow and shaved his head.[1] But he would have thus acted, not because it was a good thing *per se*, nor for any conceivable good it could confer upon himself, but in order to make himself agreeable to others. As to personal profit, he emphatically, if not passionately, denies that fasting or any other bodily exercise is of any real spiritual service.[2]

He knew that any importance attached to fasting or ceremonial or ritual of any kind, instead of aiding true worship, was a spiritual danger, because it distracted the mind away from really spiritual worship. He knew, as we know, that bodily exercises and ritualistic observances were deemed important in inverse ratio to the spiritual life. When men do not possess the substance of true worship,[3] they must have its shadow.[4] Paul was therefore all his life the unrelenting foe of ritualism in all its many aspects.

As to abstention from food, he knew how to want and yet be content, how to abound and

[1] Acts xviii. 18, xxi. 23; Rom. xiv. 21; 1 Cor. viii. 13, x. 33.
[2] Col. ii. 8–23.
[3] John iv. 24.
[4] Col. ii. 17; Heb. viii. 5, x. 1.

be grateful. But he was in principle and in conduct no ascetic. When his great cause led him into circumstances where fasting was unavoidable, he willingly fasted. He never fasted for fasting's sake.

Asceticism is therefore of pagan origin, not of Christian. It is not in conformity with the spirit and principles of Christianity, but opposed to them.

It requires neither great wisdom nor much effort to acquire a reputation for superior sanctity in the eyes of the world. That is a poor kind of piety which consists of a round of formal devotions, of the voluntary search after and endurance of hardship. For instances of sanctity of this sort we look in vain in the life of Him who is our Example, as He is Saviour and Guide. "We have not so learned Christ."

All Christians profess to believe that God made the body, and that He made it "very good." Every natural desire in the body is therefore the handiwork of God. He who created the desire meant it to be gratified, and therefore provided for every desire its own special form of gratification. If any desire can be gratified in accordance with the means thereunto provided by God, such gratification is right and good. The arbitrary denial of such gratification is a wrong to the handiwork of God, and to Him whose handiwork it is, and whose will by such arbitrary denial is defied.

Such denial, moreover, decreases the influence for good of that body which God made man. The spirit of man has everywhere and at all times to serve God. In this service of God the body is the servant, the chief instrument, of the spirit. The man is therefore bound to see that the instrument is kept in the best possible condition for the greatest possible amount of useful service. This best possible condition is not attainable by the use of hair shirts, of flagellations, of inadequate nourishment, or of any voluntary privation tending to weaken the vital powers. All this has been shown already to be opposed to Christianity.[1]

But this condition is attainable by taking all needful means calculated to preserve the body in good health and robust strength, fitted for all needful activity and exertion.

And the best service is attainable, not in caves of the earth, nor on solitary mountain tops, nor in the study of the recluse, nor within the walls of a monastery, but—following the Great Example — in the busy mart, the crowded street, and the homes full of bustling humanity. A life of voluntary fasting and needless vigil would have unfitted the Apostle Paul for the work he had to accomplish. He used his body as a good servant, and so treated it that it might long continue to act as a good servant.

Asceticism demands too much attention and

[1] Col. ii. 23.

thought, diverting these from important to trivial matters. It creates a diseased conscience, which, instead of being concerned with the weighty matters of the law, is distracted as to how, what, and when to eat. It tends to produce an enfeebled mind in a debilitated body. That it is possible for such a mind and such a body to be other than a hindrance, clogging and dragging back the missionary in the activities, mental and physical, inseparable from the proper prosecution of mission work, can be imagined only by those who are ignorant of that work—of its nature and its needs, and of the only way in which it can be efficiently conducted. Without a sound constitution and healthy physical vigour, all spiritual and intellectual gifts are rendered virtually valueless, so far as the arduous work of missionary conquest is concerned.

But if it be praiseworthy or admissible to wear out the body by fasts, and to weary the mind by vigils, it is not necessary for that purpose to send men to India or to China, where their efforts will be outdone by the Mahommedan fakir and the Buddhist priest. They can find places enough and pillars enough nearer home whereon to imitate the particular sanctity of Simeon Stylites. Not by such asceticism, but by the Christ-like life, will China be led into the kingdom.

II. CELIBACY

Whether the missionary should be celibate or married, is more difficult to determine by abstract reasoning than the matter of asceticism in meats. Before one is able to give a rational answer, the social relations, and especially the social etiquette as between the sexes, of the people among whom he labours must be examined and understood.

Yet that form of asceticism called celibacy has more in reason to say for itself than the asceticism in meats and drinks and bodily exercises.

All the original apostles were married men.[1] The Apostle Paul claimed the right of entering the married state if he considered it expedient. But he, who had to face hostile crowds in every city, whose life was rarely free from danger, who was often compelled to flee for life at a moment's notice, after long and serious deliberation came to the conclusion that, on account of the special circumstances of his life, marriage was incompatible with his mission.[2] Whether the modern missionary should follow the example of Paul or that of the other apostles, is a question to which there are plausible reasons for contradictory answers.

There have been missionaries whose best possible usefulness was marred by their mar-

[1] 1 Cor. ix. 5. [2] 1 Cor. vii. 26.

riage. Their circumstances were such that they could not properly attend to their family life and to public work. But some such instances are inadequate as a basis whereon to establish a general principle.

Marriage is the ordinance of God, and is therefore good. Judged by itself, it is morally better than celibacy, which is not an institution of God. Preaching the gospel to the pagan nations is also the ordinance of God. It, too, is good. It is conceivable that these two good ordinances of God may, if both are observed, be mutually helpful, or at least not hurtful, to either. It is also conceivable that the due observance of the duties of both may be injurious to one or to both. The Apostle Paul believed that, in his case, it was impossible to observe properly the duties of the two ordinances, and he did not marry. But if the observance of the duties of both ordinances are found to be not only compatible but beneficial, the principles of Paul demand a solution the reverse of his own. In the following remarks I desire to treat of marriage, not from the standpoint of the novel, but from that of the Apostle Paul: its influence upon the work of missions.

The social etiquette in China is well known; at least it should be well known to all who desire to enter that land as missionaries. For the social conduct of missionaries preaches more

eloquently than their language. Their social life, more than their words, furthers or hinders the cause they profess to serve. To prevent doing harm, therefore, they should know native social etiquette, so as at least not to scandalise it.

There are certain circumstances in China where, if not impossible, it would be highly inadvisable for the missionary to go as a married man to undertake the responsibility of conducting mission work. The first missionary who went to Moukden was informed by his Consul that the city was the most hostile to foreigners of all Chinese cities, that his life would be unsafe in it, and he was earnestly urged to abstain from making an attempt to stay there. He was unmarried. He had therefore to consider his own life only. His mind was free from the conflicting considerations which would have been unavoidable had he been married. He decided that, to gain Manchuria for Christ, Moukden must be won. When duty was so unmistakably clear, what was risk to his own life to weigh in the balance?

Moukden was a city of probably 400,000 souls. He had one friend—the convert whom he brought to help him to preach. He had 400,000 enemies. So bitter was the hatred of those enemies, that one of them, afterwards a convert and a preacher, declared that the people would in their enmity have "eaten the flesh

off the bones of the missionary." No man in his senses would have introduced a lady into the city under such conditions. Yet the work in such a field could not be properly conducted if the missionary had lived at a distance and paid brief visits at long intervals. Satisfactory results have not been thus obtained anywhere.

Again, if a man elects the work of an itinerant evangelist, like William Burns, he will be a more effective worker if unmarried; for then his home is wherever he is. He has no distracting cares or affections stealing away his mind from the work in hand. In the risks which such a life entails, had he to consider others dependent upon him, his care might enfeeble his energies and paralyse his efforts.

When therefore a missionary is called upon to give himself to exploration, travel, or itineracy, he is better unmarried. If he has to open up a new field in which the attitude of the people is unknown, or known to be inimical, he is better unmarried.

But in ordinary mission work every missionary, ordained or medical, should be a married man. The social etiquette of China is so stringently particular—and not unreasonably so — that no unmarried missionary dare address a woman. When he enters a Chinese house he must see the men only. He must not speak to, he should not observe, a woman. No Christian woman can properly call at the house

of the unmarried missionary. He can have no class for such women. Not that Christian women would, on their own personal account, object to attend such a class. But such meetings would have a prejudicial influence upon the great world around, whose eyes are ever widely open, whose tongues are ever keenly sharp, and whose hostile minds are ever ready to snatch at everything which can be made by them to assume the "appearance of evil."

One of the best friends I ever had in China was a man of Taotai rank. He happened to have been, as secretary to a special embassy, in Paris when besieged by the Germans. He knew all the great countries well, and had a remarkable acquaintance with the policy and leading characteristics of each. He used to call once a week to discuss, as he could with considerable intelligence and wide experience, the political situation, and the, to him, hopelessness of the Chinese Government. He was an ardent reformer, and secretly a Christian believer. According to the Chinese standard, he was a perfect gentleman. Coming to my house, he had sometimes to pass my wife in the garden. Never by word or look did he indicate a consciousness of her presence. According to Chinese etiquette, he never asked for or referred to her in conversation. When I visited him he received me in the visitors' room. Any of the women of the house I never saw. On one

occasion the wife of this gentleman was making a call in our compound. Coming round the corner of a gateway I happened to come across her, face to face. I knew who she was, and she knew who I was. In the surprise of the moment I forgot Chinese manners. I did not pass her by, as I should have done, as though she were not, but retreated to make way for her, making a low bow. She rushed past on her small feet, as she probably had never run before. Her face and even her neck were suffused with the deepest blush of confusion. I should not have noticed her. I had been guilty of a serious breach of etiquette. At that time it would have been wrong even to give any sign of recognition to one of our female members if we met them on the street.

But, in presence of the missionary's wife, the female members are free to come to the house or to a class. Women can come freely who desire to learn about Christian doctrine. Thus, even if the missionary's wife does not herself seriously undertake the work of instructing the women, her presence opens the way freely to the women who desire to come for Christian knowledge. It is surely needless to say that, without Christian wives and mothers, the Church in China cannot be a satisfactory one. In order to obtain these—and especially in order to have them well instructed — the missionary must be a married man. Though unmarried men do

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undertake this work in China, the general impression made on the community is such as to strongly enforce my statement that the missionary should be a married man.

The Chinese despise the native celibate, whether Buddhist or Taoist priest. Nor is there any evidence to show that they regard the foreign celibate with any special favour. In no sense whatever, and under no conditions, is celibacy as such regarded with respect. It is a decided hindrance to the missionary in some important aspects of his work.

Moreover, the influence of the home life of the missionary, apart from the fact of enlarged possibilities of religious teaching, is great and important, even if silent. Without considering the lessons of cleanliness and attention to what makes for greater health and comfort, with other social amenities displayed in the house of the married missionary, the Christian life exhibited in the relations of the missionary's family, the happiness of a kind unknown and unthought of in ordinary Chinese life, are all potent preachers of Christianity.

Many years ago I was present in Chefoo at a conference of Presbyterian missionaries. One of the meetings was devoted to women's work. Among the speakers was a missionary whose wife had died a few weeks previously, leaving three very young boys. He mentioned that, when she died, all the members of the congre-

gation came to the house, and wailed and lamented as though for a relative, the dearest and most respected. Even in grief, the missionary was surprised at the manifest depth and sincerity of the sorrow of the people. His surprise was the greater, because, in her conscientious attention to all the details of her duties as wife, mother, and manager of the household, she had never been able to devote herself to directly religious instruction of the women.

Beside the grave a similar outburst of grief was displayed by the assembled congregation. To ascertain the reason for this remarkable manifestation of feeling, he subsequently summoned some of his chief people. The congregation numbered about fifty—at that time a respectable number.

In answer to his queries he was informed that the Chinese have very good books and excellent teaching. But it was difficult, if not impossible, to see a case where this teaching was embodied in common life. When the Christian family took up its abode in the town, it also was known to represent good doctrine. The people were intently eager to discover the kind of life which accompanied this new doctrine. Every little item of household work, of household arrangement, and especially of private family conduct, was retailed by gossiping servants to eager listeners, and spread from house

to house in the community. The passers-by watched by day all that their sharp eyes could note, without appearing to be spies. By night curious eyes peeped through the crevices in the blinds, to investigate all that could be known of the life of the foreigner.

They were struck by the orderly arrangement of the house, the care, regularity, cleanliness, and thoroughness with which everything was done, the grace and combined modesty and dignity with which the lady always conducted herself, the attention to wifely duties and motherly cares, and the freedom and heartiness with which she went through her work. They were so deeply impressed with what they had heard and seen, and especially with finding the professed creed exemplified in common life, that the people began to inquire into Christian doctrine, and to join the Church. Then it transpired that it was in this way the large majority had become Christians.

However excellent a man the celibate may be, however noble his life, however untarnished his reputation among the people, there is here indicated one kind of influence, which, in a land like China, where family life is held so sacred, is of paramount importance, but which is entirely beyond the reach of the most earnest and devoted man while he is a celibate.

III. SELF-EXILE

People, like the admirers of ascetic lives, who are more interested in the personal qualities exhibited by the missionary in his own life than in the work to perform which he was sent, extol the noble self-denial of the Roman Catholic priest who, at the call of his Church, forsakes country and home, the friends of his manhood, and national associations, on the understanding that he bids a final farewell to kindred and friends, and is never to return to his native land. He is to devote himself, his time, his all, for all his earthly life, to further the interests of his Church among the foreign people to whom he is sent.

Whether or not it be true, as critics among his fellow-nationals affirm, that he is more comfortable than he could ever be at home, is beside our present purpose. Taking his action at its best, as it appears to the general public, this man, exiled at the command of his Church, is unquestionably an instance of extreme devotion. As an act of self-denial, what greater could a man perform? But it is not permissible only, but pertinent and necessary, to examine whether the manner in which the life aim of this self-denial as prosecuted is the wisest or the best calculated to attain that aim in its highest degree and its most beneficent results.

What is the life aim of the missionary? It

may be one of two guiding principles, or it may be a combination of both.

It may be subjective. It may be to obtain an assured situation for life. It may be to work out his own personal salvation. It may be to acquire a stock of merit. It may be to gain a name and reputation in the Church or in the world. Each of these motives has influenced some men to go forth into the mission field. But, though of various kinds, they are all generically the same. They are selfish and personal. They do not exclude benefit to others. They may even infer that benefit. But that benefit to others is sought only because it is the necessary method wherewith to acquire one's own personal advantage.

Or the aim may be objective. Reversing the preceding case, he does not go for a situation, to work out his own salvation, to acquire merit, or to gain a reputation. He goes not to seek his own benefit, but to bestow benefit upon others. In benefiting others he doubtless does receive benefit for himself. But his impelling principle is the obverse of the former. The former benefits others in order to receive benefit himself. The latter receives benefits himself because he goes forth to benefit others. His thoughts are not on, or for, or of himself, but on the objects of his professed labours. Not only so, but, in carrying out the work to which he has given himself, he is heedless how

his actions rebound upon himself, so long as he is furthering his great cause. Through good report or evil report he goes steadily on, regardless of the blame or the praise of the Church or of the world. Not from indifference to the judgment of his fellow-men does he thus act; but, whether cheered by the plaudits or disheartened by the condemnation of men, who are largely or wholly ignorant of the conditions of his work, he goes plodding on, with light step or heavy, in the way in which he is convinced he has to walk, in order to accomplish, most speedily and most satisfactorily, his great work. The last thing he wishes to do is to exhibit himself or his qualities. Except as an instrument for the due performance of that work, he has no solicitude for self, for comfort, for reputation, or for life. He sometimes dare not judge his own self.[1] He leaves himself, his acts and their motives, to the Judge of all hearts.

If such be his motives, what is his aim? His one aim and life purpose is the ingathering of lost sheep into the fold of the Good Shepherd. He goes as a light to those in darkness, as a deliverer to those in bonds, as a guide out of the domain of sin into the kingdom of God. His ambition is to create a native Church strong in numbers, versed in Scripture, instructed in "the whole counsel of

[1] 1 Cor. iv. 3.

God"[1]—a Church which will become self-reliant, freely self-supporting, and gladly aggressive in reforming the world, and gradually but steadily extending the boundaries of the kingdom—an influence powerfully leavening for good, working towards righteousness in the whole land, and upon all classes of men. He so wishes to act and to live as to see, as speedily as possible, this Church prepared to act independently of the foreigner and of foreign resources, in every way fitted to undertake a work of this stupendous magnitude—a work which is of overwhelming importance to China and to the world.

Paul had arrived at such a stage in his life experience and spiritual development that he desired to depart,—to leave the world, with its toils and its pleasures, its duties and its successes,—for to depart was to be with Christ, which was far better for him. But what was far better for himself he thrust completely aside, and, because his remaining with them was far better for the Church, he was willing still to toil and still to suffer. Like his Master and Example, he lived not for himself; and for himself he would not die. His aim, his sole aim, in which body, soul, and spirit were engaged, was the establishment of a strong, believing, active Church.

If the paramount desire of a missionary is

[1] Acts xx. 27.

his own salvation, and if he believes that acts of self-denial will aid him in working out that salvation, he is as likely to accomplish his aim in the Roman Catholic Church as in any other. But if his is the second aim, the history of the Roman Catholic Church in China abundantly testifies that its methods are not the best fitted to attain that end.

Earnest and able men, from Roman Catholic countries, founded in the thirteenth century a remarkably successful mission in China, and an apparently flourishing Church. The converts of that early period depended wholly on the "Church"—which then, as now, meant the clergy. Politics brought the supply of the foreign clergy to an abrupt end, and the native Church fell in a heap of ruins. Both the success and the ruins were repeated on a similar scale in the sixteenth and seventeenth centuries. Were the clergy from the West removed to-day, we would be called upon to witness the wholesale destruction of the same nominally numerous Church.

Only by assiduous training to self-reliance—as concerns man—will the native Church in China be able to stand if the foreigner has to go. And self-reliance is the one great foe which cannot be tolerated in the Church of Rome. Independent judgment is in that Church what the sin against the Holy Ghost was in the teaching of Jesus—the one and only

unpardonable sin. All other heresies in doctrine and sins in life may be overlooked and condoned. Men may believe anything or nothing, they may live moral or immoral lives, be saints or murderers; but if they always remain dependants on the Pope, they are accorded a place in the Pope's temple. Those only are cast out who dare to express an independent judgment. The Romish clergy dictate to their converts. They cannot — should I say, dare not?—permit them to think and act for themselves. Hence, if those clergy are removed, how can the converts stand?

Therefore, though we acknowledge the self-denial of the Romish missionaries, we regret that the self-denial is not accompanied by the Christian wisdom which would raise up an efficient native Church independently of the foreigner. If the self-denial produced better or greater results than the methods of others, who do not pretend to anything worthy of the name of self-denial, there would be some reasonable excuse for recommending the example of the Roman Catholic missionaries. But as, after so many centuries, that self-denial has produced such poor results, other matters of more serious consequence demand the attention of the wise. What the Christian Church has to discover is the best method for speedily establishing a self-supporting, self-guiding, and self-extending Church in China. Centuries of

experience have proved that the Roman Catholic method is not that best method.

IV. SELF-SACRIFICE

Another subject much discussed immediately after the publication of the brutalities of the Boxers, was whether it was not the duty of the missionary in all cases to remain with his converts, and, if need be, to die with them. This is also a subject which can be reasoned upon *ad infinitum*, negatively and affirmatively, without resulting in the conviction of either side. Whether a missionary should remain with, and die beside, his converts, as an abstract question, can be at once answered affirmatively; because it implies, as a matter of course, that the missionary in so acting would be doing good. Whether he should remain with his converts, when the Boxers were bent on indiscriminate slaughter of the foreigner and everything connected with the foreigner, can be properly answered only when the circumstances are fully understood. As in the case of celibacy, a knowledge of the conditions are requisite before one can arrive at a rational conclusion.

If the missionary could by remaining save the lives of his people, or alleviate their sufferings at the risk of his own, many would not hesitate to hazard their lives. Hardship, danger, and death, the missionary is ready to

face—and has faced—if thereby a greater gain can be secured for the Church of Christ. But, without some such unequivocal reason, he does not consider his own name as a martyr, or the acclamations of the crowd, sufficient justification for endangering his life. If, on the other hand, as during the Boxer rising, the presence of the missionary aggravates the danger to the converts, his stay in certain danger would be not rash only, but criminal. It would not be an instance of bravery in defying death, but of the bravado of vanity in seeking it. The man who flees from clear and important duty to avoid death is a coward. The man who risks death when duty does not peremptorily demand it is a fool, who is virtually guilty of suicide. There is a wise bravery which dares all danger. There is a criminal rashness which does the same. Not the presence of danger, but the motive and purpose of meeting it, distinguish the wisely brave from the criminally reckless. The man who in the service of his Master is not ready to encounter hardship, privation, danger, and sword, is not worthy of Him. The man who runs to meet avoidable danger, or who when persecuted in one city does not, when he can, "flee to another," is guilty of the sin of presumption. This is the sin to which the Saviour was instigated, when He replied with indignation, "Thou shalt not tempt the Lord thy God."

Considering, therefore, the aim which the missionary should ever have in view (p. 198), he must be prepared to live or die as is best calculated to further the kingdom of God. His presence with the people is, or may be, meantime needful for their proper instruction. His absence, temporarily, may be salutary in leading them to apply the teachings they have received. It was good for even the disciples that their Teacher "should go away."

Apart, therefore, from considerations personal to the missionary, it may be for the real well-being of the native Church, which has been well trained, to be left alone in times of stress. Instead of insisting on the continuous dependence of the Church on Western men and resources, the Protestant missionary may act most wisely when regarding, as of a beneficently providential nature, every event—even of a presently calamitous character—which compels the Chinese converts to think and act for themselves, which leaves them face to face with great Church problems, for the solution of which they are alone and wholly responsible. If therefore he is voluntarily or compulsorily absent for a season from the converts—though such separation may be painful to both parties—he considers it a useful step in the process of weaning the native Church to "cease from man, whose breath is in his nostrils," and to "trust in the Lord for ever," for in Him only

is "everlasting strength." The mother is not unkind to her child, nor is she neglectful of duty, when she is weaning it. Not from heartlessness does she disregard its cry. When would a child learn to walk if the mother insisted always on carrying him? It is a kindness to the child to put him down and to compel him to use his own feet. Such compulsion may be exerted in a kindly way, though the child be annoyed. To teach the child self-reliance implies a good deal of trouble. It is essential to his welfare. The young Church in China is a child. Every event compelling it to use its own feet is a good providence, even though it may wear a frowning face.

In none of its forms, therefore, is asceticism of any special value in China. And if in any of its forms it impairs the ability to carry on the special work of the missionary, it is in so far directly opposed to one's duty.

CHAPTER XIII

Social Customs

ONE is impressed, on a close examination of the Acts of the Apostles and of their Epistles, with the remarkable wisdom displayed in the uniformity of their principles amid the diversity of their action, when dealing with the peoples of various nationalities, and of differing customs, to whom they preached the gospel. The living principles of Christianity are clearly defined and strongly urged as the guide of thought and the rule of life. But the diverse social customs are left virtually unnoticed. Evil action is denounced. The good, the noble, and the true in action are commended. Pure thought and clean language are inculcated. But manners are not referred to as the subject of either praise or blame; and customs were so much ignored that the same subject of address, or the one epistle, was suitable equally to Jew, Greek, or Roman.

The social institution of slavery is constantly referred to, but only to plainly set forth the relative duties of master and servant. All

classes are regarded as not only essential elements in the one social life, but as Christians who are to regulate the respective duties of their relative social position by Christian principle. That slavery was wrong in itself, or believed by the Apostles to be inconsistent with Christianity, is not once directly hinted at. Polygamy is never referred to, except when on two occasions it is declared that office in the Christian Church is incompatible with the possession of a plurality of wives. In cases of exceptionally gross breaches of the moral law, an apostle may, and does, speak out emphatically, as in 1 Corinthians.

There is nothing in the teaching of the New Testament to warrant the assumption of some good and earnest men of the present day, that they are competent to lay down infallible rules as to what Jesus would do in certain definite social circumstances. These men pretend to be able to give, with mathematical exactness and clearness, the decisions which Jesus would now impose upon His followers in matters relating to the intricate and difficult subjects of capital and labour, employer and employed, in all measures affecting social life and national legislature.

We do not know what Jesus might do if bodily present now. But we do know what He did when on earth. And the action of Jesus, and subsequently of His Apostles, and

the writings of the latter, are distinctly opposed to dealing by hard-and-fast rules with special cases, or in certain definite individual social questions. To the man who went to Jesus smarting under a sense of unjust treatment, and appealing for His intervention, He replied, with apparent indignation: "Who made me a ruler or a judge over you" in regard to your business relations? But He also laid down the all-embracing principle, which covered the conduct and spirit of both brothers—and of all who have business relations — "Beware of covetousness."

Both our Lord and His Apostles abstained from taking any action which would even remotely tend to set class against class, or which would lead any one of any class to imagine that either one side or the other was viewed by them with anything approaching special favour.

But living principles were formulated, which, without allusion to any individual actor, and without special reference to any individual act, would, if received into the heart and acted out in the ordinary transactions of life, guide everyone, master and servant, husband and wife, ruler and ruled, so that the one would ever study his duty to the other, and do all in his power to avoid everything which would inflict any injury upon that other.

Similarly, the missionary should, instead of setting himself up as a ruler and a judge to

decide cases, clearly explain the everlasting principles of right and wrong, which, when understood and carried out, would make wrong impossible. In modern China, as in ancient Rome, the missionary should punctiliously abstain from making the observance or neglect of any social custom a matter of religion. Not to change the customs but to renew the heart is the one duty, and should be the supreme desire, of the missionary. When the heart is renewed, it will voluntarily—nay, of necessity—renounce, modify, or adopt social customs in so far as they prove themselves inconsistent with or conformable to the spirit of that Christian doctrine which the believer has received. The more fully he understands the spirit of Christ, the more complete will be the approximation to that spirit in his daily life.

Even in the case of customs which the missionary may consider questionable, or perhaps in his opinion even wrong, he should strictly abstain from any attempt by arbitrary dictation to compel any Chinese to adopt his view. Let him seize every opportunity for instructing the Chinese, so as to gain the complete assent of their understanding and the active concurrence of an enlightened conscience, before attempting any change whatever. If social changes must come, let them come from the instructed Chinese themselves.

That Christianity intends to effect change in

native customs, is one of the most formidable arguments brought against Christianity by its opponents. Such changes are regarded as evidence that the foreigner is gradually and stealthily taking steps to gain possession of the country, by imperceptibly gaining the people over to the adoption of foreign customs or to the neglect of their own. Not only does interference with Chinese customs not aid the missionary in gaining the people for Christ,—such interference becomes an obstacle and a stumbling-block in the way of respectable and high-minded Chinese, preventing them from coming into the Christian Church.

FENGSHWI

A peculiar superstition called *Fengshwi* or "wind and water" holds universal sway in China. It dominates the life of every Chinaman, and rules over the disposition of his body after death. The beneficial influences of the spirits of wind and water demand the retention in its entirety of all the existing conformation of nature. Ruskin had less horror of innovation in the country scenes of nature than has Chinese *Fengshwi.* High towers or deep diggings, which markedly change the natural features of the country, are obnoxious. To discover the happiest position for a grave, or the healthiest site for a house, the masters of

the science of *Fengshwi*, or Geomantists, must be consulted. In league with this exacting spiritual influence is the Chinese custom of building a wall round each dwelling, so that not the house only, but the yard or compound in which it is erected, is strictly private and must not be overlooked.

On account of this superstition and its concomitant house-building custom, the people have often been roused to indignation by the purchase of a site by a foreigner whereon to build a house overlooking his native neighbour's. He is tempted to look to the salubrity and amenities of the site, which he regards as the more valuable the higher it raises him over his neighbour's; and he is not particularly anxious about any influence upon the "wind and water" spirits. However, the missionary anxious for peace and goodwill will not display his contempt for superstition at the price of rousing a whole neighbourhood against him.

FOOT-BINDING

The Chinese everywhere carry out the cruel custom of cramping the feet of their girls. Every foreigner brought face to face with the custom is shocked. No foreigner could possibly oppose a change in the custom. It implies great and long-continued pain. It entails a crippled state of the woman for life.

It must exert certain injurious influences upon the health.

Whether it be more or less dangerous to life than the custom of tight-lacing in the West, it may be difficult to determine. No one ever heard of the clergyman who refused to allow a tight-laced woman, her husband, or her parents, liberty to partake of the communion. But it would have been more reasonable to do so than for a missionary to exclude from entering the Church on the ground of this Chinese custom. It is not the duty of the missionary to change the custom. He is counteracting the main purpose of his presence in China, if he sets himself up as a superior being and denounces the practice in such a fashion as to lead the ignorant to suppose him to hold the belief that the practice is incompatible with the profession of Christianity.

The intelligent, faithful, and wise minister of God's word will, in China as elsewhere, give all diligence in a kindly way to instruct the people so that they may come to see the evil effects of any physically injurious social habit. He will deal with it, not as a sin against God, but as an offence against the laws of hygiene, against the good—the best—physical condition of the human body. He will be always ready to give clear and satisfactory reasons for the careful tending of the human body, and for attention to all the laws and conditions which make for its well-being.

ANCIENT TOWER OR PAGODA OUTSIDE OF NORTH WALL, MOUKDEN

But while we condemn, as opposed to the principles of our religion and to the example of apostolic teaching and practice, such enactments as would make foot-binding a bar to Church membership, it is not because we are indifferent to the pain and the maiming produced by cramped feet. On the contrary, we heartily sympathise and, in our own way, unite with all who give time and study to impart such information to the Chinese as will induce them, by a greater enlightenment, voluntarily to abolish the cruel fashion.

For, after all, it is a fashion. The men everywhere declare they do not want it. The women everywhere declare they must have it; for they cannot have their daughters different from the daughters of other respectable people. The girls themselves at a certain age demand it, so that they may be equally fashionable with their neighbours.

When the Manchus began their career among the eastern hills of Manchuria, three centuries ago, neither man nor woman of them was guilty of any practice which tended to mutilate or to maim the body. Like the Chinese, their hands and feet are naturally small and neat. Manchu women have always enjoyed more liberty in moving about than Chinese women. They have been under the rule of a less rigid etiquette.

When the Manchus vanquished all the Chinese

forces in the wide and fertile country east of the river Liao, they offered liberal terms to the Chinese who would accede to their ranks. Millions gave in their adhesion. These were, like the Manchus, divided into eight banners. Many Manchu privileges, both civil and military, were conferred on the new adherents, who received the name of Han-chun, a term applicable to the descendants of these Manchu-Chinese to this day. They are still in all essentials Chinese, and pride themselves on the fact. There is little inter-marriage between them and the true Manchus.

In order to obtain the benefits offered to these adherents, the Manchu rulers insisted on two indispensable conditions. The men must shave off the hair on the crown and sides of the head, leaving that on the back to grow and be plaited into a queue or "pig-tail." The women were compelled to conform to the Manchu custom, and to retain their feet in the shape of nature. Old women could not change, but women still growing and young girls had their feet unbound, and those not already bound were never cramped. These two conditions were the only satisfactory evidence that the Chinese had become heartily and wholly amalgamated with the Manchus.

The same conditions were imposed by law in all China as soon as the Manchus were firmly seated in Peking. Thousands of men

died rather than cut off their long hair and adopt the queue as a badge of subjection. At length China yielded. But in every rebellion against the Manchus "long hair" has been the most significant emblem, and the tail—the badge of subjection—has been cut off.

Twice, at long intervals, did the Manchu dynasty issue stringent laws against foot-cramping, commanding the natural growth of the feet. These edicts have never been obeyed. The women have all along defied the conquerors.

The city of Peking is divided into two main cities. One is inhabited by the Manchus, among whom are the greatest officials and highest names in China. The other is densely packed by a large and busy Chinese population, possessing great wealth in the splendid warehouses and shops of all kinds, which crowd each other over miles upon miles of street. In the former city the women go about freely on natural feet. For over two and a half centuries no "small" footed woman has been allowed to enter the imperial palace.

In the Chinese city women are infrequently seen, and when seen their feet are invariably cramped. Yet, with the prohibitive laws unrepealed, with the influence associated with the society of the highest in the land bringing its silent pressure to support the law, all has failed, on account of the intense conservatism

of the Chinese women, to induce a single family to leave unbound the feet of their crying girlhood. Fashion is supreme, and demands its full tale of tears.

Moukden is a small edition of Peking. It is called the second capital. With the exception of the Board of Appointments, it has in duplicate all the great offices and officials of Peking. It began as a purely Manchu city. The Manchus were exceeded in number at a later period by the Han-chun. But, unlike Peking, Manchus and Chinese lived promiscuously together. Partly from the larger numbers and greater social influence of the *Man* and *Han* people, partly from the comparatively smaller number of the ordinary Chinese with cramped feet, and their weaker influence, it became fashionable in Moukden for women to go about with natural feet. The result was that the pure Chinese living in the city abstained from cramping the feet of their girls. Now, when a Chinese family comes into the city, the young women have their feet unbound. The feet of little girls never are bound—except those of the families of Chinese officials who are here only temporarily. Here, again, fashion is supreme, and compels the growth of natural feet.

The State, with all its power and influence, failed by compulsion to change the habits of Chinese women. In Moukden the evil habit

needs no coercion for its extinction, for the people believe in the utility of natural feet for women as for men. Here we have the key to the solution of all social problems: "Educate, educate, educate." Instruct the people till they shall have become so convinced of the desirability of change that they will themselves insist on it. In Southern China there is an active society with this end in view.

This social habit has been so fully treated, partly because of its own importance, but specially because, by the explication of this one instance, we can clearly set forth the principle which we believe to be the correct one in dealing with all social habits,—correct, not only because it is the wisest, and will ultimately, though slowly, be the most successful, but because it is the only one which is fully conformable to the principles and example of the Apostles.

MARRIAGE.

The manner in which Chinese Christians, left to the natural and gradually moulding influence of Christian principle, will modify their old customs, is well illustrated by our marriage ceremony.

Marriages are still, as formerly, arranged by the parents of the two young people. The Christians have, however, of themselves made several rules in connection with marriage. One

is that the daughter of a Christian shall not be betrothed to the son of a non-Christian. Another is that both betrothal and marriage shall take place after the young people are several years older than is customary among non-Christian families.

Children of Christians who were betrothed to non-Christians before the conversion of the former must implement the contract. Breach of the betrothal engagement is in China illegal, however much the relative positions of the families may have altered meantime. The betrothal in Chinese law necessarily involves marriage. Roman Catholics frequently, if not always, break off a betrothal effected prior to "conversion." This is one of the numerous charges against that Church. Possibly the ill effects produced by such breach of contract on their part may account for the decided attitude of Protestant converts against the breach of a betrothal contract legally concluded.

Very rarely has there been an instance of cruelty in compelling a Christian girl married into a non-Christian family to perform the few idolatrous practices connected with marriage. Not infrequently such a marriage has been followed by the entrance of the whole family into the Christian Church. Non-Christian girls married into Christian families have always without demur observed the Christian ceremony.

The Christian bride is conducted in the early

morning and in the old manner from the house of her parents. She is carefully clad in such a way as to hide her hands, and her heavy red veil covers her entire head and neck. In her closed red sedan chair she is carried, preceded by a band of musicians, to the home of the bridegroom's father. Outside the outer gate of the compound the sedan chair is set down; she remains there seated till the word of command is given to "come down." The open space of the compound inside the gate is covered over with a mat awning. There the guests subsequently partake of the wedding feast. But of this there is meantime no sign.

This tent is occupied by the pastor, before whom is a table overlaid with red cloth. Along with him are the elders of the congregation, friends, male and female, of the bridegroom, and a number of members of the congregation, especially of schoolgirls who can sing well.

The bride is ordered to "come down." Two elderly female relatives of the bridegroom take their stand, one at each side of the chair, to lead forward the bride. Each holding one arm, they conduct her over the threshold on a red carpet stretching to the front of the pastor, who is waiting, hymn-book in hand, to receive her. The bridegroom in full dress has already taken his stand in front of the pastor. When the bride, still closely veiled, is conducted to the side of the bridegroom, the pastor gives

out a nuptial hymn, which is heartily sung by all present. He briefly addresses the young couple, prays over them, gives out a second marriage hymn, pronounces the benediction, and thus concludes the marriage ceremony, which is always brief.

The band again strike up the bridal music; the two elderly females guide the bride over the red carpet, now laid to the threshold of the house door where the bride is henceforth to have her home. The bridegroom follows, and the veil is taken off the bride's face for the first time. Tables are immediately laid to begin the marriage feast, which goes on for three days.

Every act tinged with anything of the former superstitious and idolatrous ritual is completely eliminated. Instead of various articles formerly given to the bride to ensure luck in her new home, a Bible is placed under her arm by her female guides at the conclusion of the service. With this book, given to be the guide of her future, she enters her new home and begins her new life.

Popularly speaking, the most important book issued in China is the Annual Almanac. As the Chinese year is lunar, great skill and much manipulation are necessary to fix the lunar day of each season. Among other things for which the Almanac is indispensable is the division of all days in the year into lucky and

unlucky. No Chinese could possibly marry his child or bury his dead relative except on a lucky day. On many days there can therefore be no marriages, and so many on other days that it is difficult to hire a conveyance for any other business.

Except by clearly enunciating the general principle "that every day is alike," the Christians were never instructed to observe any special course of conduct with regard to lucky days. There never was any attempt at interference with the people to select their own day for their own purposes. It was perhaps taken for granted that they would, as to burial and marriage, follow the general practice.

On one occasion, while waiting for the bride, who was an hour late, we talked about various matters connected with marriage customs. To a Christian sitting beside me I remarked, "I suppose there will be many marriages on this beautiful morning?" "Why?" asked the bull voice of the burly man addressed. "Oh, because it's a lucky day." "But," replied he, "it is not a lucky day." "I thought all marriages were on lucky days?" "Yes," answered he, "among the people of the world. But we Christians have for a considerable period purposely selected an unlucky day for our marriages, to show the general public that we are sincere when we profess that there is neither luck nor ill-luck in any particular day."

The statement took me completely by surprise, for it was the first hint I had of the rupture on the part of the Christians with this important form of superstition. Subsequent investigation brought out the remarkable fact that not a single shred of the previously held superstitions could be traced as still retained in their private life by the Christians. This is more than can be said of most Christian lands in the West. Positive but general principles have always been clearly laid down, leaving to the Christian consciousness of the people themselves the application of those principles in daily life. The results have been eminently satisfactory.

CEREMONIAL FOR THE DEAD.

Filiality, or reverence to parents, is the virtue most highly esteemed by the Chinese. It is the first commandment "with promise" in the list of the social duties embodied in the Decalogue. It is the first absolutely in Chinese ethics, and of an importance which overshadows every other duty. Though this virtue is a duty supposed to leaven and to guide every portion of a Chinaman's life, it becomes especially dominant on the occasion of the death and burial of a parent. A long, imposing, and expensive ceremonial is rigidly carried out, in details prescribed by ages of precedent, from the moment of death till the body is committed

to the dust, and at lengthened intervals thereafter during the life of the surviving descendants.

The outstanding characteristics, before burial, of the long mourning ritual, are weeping and wailing on the part of relatives and acquaintances, continuous musical performances by priests, chanting by a Confucian scholar, further chanting by Buddhist and Taoist priests, and the presentation of meats, soups, condiments, and fruits of the kinds relished by the deceased when in life.

The body is meantime wrapped in the most expensive clothing which the relatives can afford to provide.

In connection with the mourning antecedent to burial, there are numerous superstitious practices unnecessary to enumerate. All this ceremonial is known by the term "Ancestral Worship." The term worship has been probably adopted from the practice by every visitor of knocking the head on the ground when coming in front of the coffin, showing thus their respect for the dead. This kotow is the most profound obeisance of the Chinese, and it is called "worshipping." In presence of the dead, not relatives alone, but all visitors, go on their knees, and kotow.

The term worship is an unhappy one, and has led to misunderstanding. The term has in English two distinct meanings. When we worship God we are supposed to sing His praises,

but especially to call upon His name in prayer. In the term worship, as popularly understood, prayer is necessarily involved. Yet the New Testament usage of the term does not necessarily imply prayer. When the debtor-servant was summoned to account he fell before his master and "worshipped" him. His fellow-servant, who owed him a small debt, fell down and "worshipped" him. The term here is applied to the abject position assumed in each case. When a Chinese beggar pleads for alms he throws himself on his knees, and kotows. This is the Chinese "worship." At New Year, when descendants visit in the early morning their aged parents, they perform the kotow. A litigant kotows before the magistrate, and the highest official before the Emperor. Words may or may not accompany this act. The act is the worship, not the words. The attitude of deepest humility is the worship.

This attitude of reverence is accountable for the name "ancestral worship." There is in it no prayer for or to the dead. In the families of the great a Confucian scholar recites an oration in memory or in praise of the dead. But in this there is no prayer. The proper name for this ceremonial would therefore be "ancestral ritual,"—the name given to all the ceremonial in the Chinese classics. To the original ceremonial there have been accretions of Buddhistic and Taoist superstitions, but

these are not of the essence of the ceremonial as handed down from remotest ages.

In some parts of Britain and on the Continent, when a traveller on foot or in a carriage meets a funeral cortege, he stands. Just as the bier comes up to him he takes off his hat, to pay respect to the dead. Beside the open grave, as the dead body is being handed over to the keeping of its kindred dust, the heads around the grave are bared as if respectfully bidding farewell to the departed. When we visit the grave, and with loving hands arrange around it beautiful flowery mementoes, our head is often uncovered. Baring the head is, in the West, a mark of honour, a token of respect, which corresponds to the kotow in China. Personally, I am unable to see why, if it is permissible for me to bare my head beside the bier of a friend, and thus show my respect to or honour for the deceased, it should be objectionable for a Chinaman to kotow at the grave of his friend, to express his honour or esteem for the deceased in the form in which he can, according to the customs of his country, manifest his greatest respect.

Our Christians have had many discussions as to the proper way of observing funeral and other services connected with their dead. While all desire the services to be wholly Christian, most wish also to retain as much as possible of the essentials of the old ritual. Among them

there are all varieties of mind, from the one extreme of the thorough radical who would cut off all connection with the past, to the opposite extreme of the conservative who would retain with firm grasp every possible shred of the ancient ritual.

On practices which are decidedly superstitious or idolatrous there never is any hesitation on the part of the most conservative. My own sympathy has ever been with the men who desire the least possible change, because their attitude is calculated to shock the sense of propriety of the general community less than would the sweeping changes recommended by the enthusiastic advocate of Western customs.

During the course of years there has therefore become crystallised in the Church a form of service which, while wholly Christian, yet retains much of the essentials of the ancient customs.

The dead man is usually buried in a robe more costly than ever he wore in his life. This is a mark of respect, which, however, is not carried to the same extreme as by non-Christian mourners. The Christians demand decency; but they object to extravagance. When Old Wang was dying in Moukden, his relatives consulted him as to what clothing he would like for his burial. The dying man replied faintly, and in broken syllables, "Jesus is my robe of righteousness."

After the coffining of the body—at which there is a religious service—acquaintances of the deceased come to pay their respects. "Men of the world" bring with them the usual presents of incense and paper to be burnt for the benefit of the deceased. The relatives accept these, as refusal would hurt the feelings of the donors. But the articles are not used.

Beside the coffin stands a relative in mourning, personating the dead. To him most of the Christian visitors pay their respects, by making the ordinary Chinese salutation. Some dear friends of the deceased throw themselves on the ground and weep and wail as though their hearts would break. Often they do the same at the grave.

At the coffining there is a religious service, consisting of singing, the reading of Scripture, and prayer. There is also an address in harmony with the occasion, in which the dead man may be referred to. In this way, as at the marriage ceremony, the essentials connected with the ancient ritual are retained, while all superstitious and idolatrous practices are exchanged for forms embodying the Christian spirit.

NEW YEAR SERVICE

At Chinese New Year there are solemn services in the house of every Chinaman to welcome the spirits of the deceased ancestors.

In every house there is a sacred spot on a level with the eaves, directly inside and facing the main door. This spot is sacred to the tablet representing the five immediately preceding ancestors of the head of the house. An ornate screen usually hides this tablet from vulgar gaze. But on the last evening of the year this screen is thrown open, and the tablet stands displayed.

In front of the tablet—sometimes in front of the house—there are tables set out, laden with all sorts of meats, fruits, and wines, to welcome the ancestral spirits which are, during the New Year holidays, to take possession of the tablet. In presence of this tablet the usual ceremonial ritual of respectful and repeated bowings and kotows is performed. When the holiday period is fulfilled, there are further ceremonies to escort the spirits away again.

On account of this solemn welcoming of the spirits, no one goes to sleep on the last night of the year. A considerable proportion of our Christians omit everything connected with this particular evening. I was agreeably surprised to discover the manner in which one of our elders retained the custom of watching, and converted it into a Christian service.

He was a fairly good scholar, of average intellect and common-sense, of a most conservative mind, always opposing the introduction of needless changes, because of the possible ill

effects in rousing the suspicion or dislike of the outside public. He was a cadet of the old and wealthy family of Chen, in Weihien, Shantung. He was a native doctor of fairly good practice when he became a Christian.

His ancestors for generations had occupied official posts of greater or less importance. On the evening of the last day of the year he gathered his family together. They had a good deal of hymn-singing, Scripture-reading, and prayer. Then old Chen produced a book which contained a long list of his ancestors, together with notes of what they had been and of what they had done for their country. To his family he read out all the names, and recounted whatever he knew noteworthy of each. These he laid before his sons, urging them to emulate the worth if they could not attain to the greatness of their forefathers. To the ancestral goodness they were exhorted to superadd the greater usefulness and the wider life into which they had been introduced by Christianity. In the goodness and usefulness of their lives they should therefore not only equal but excel their ancestors. In the early morning the whole ceremony was brought to an end by prayer to Almighty God for the guidance in their future life of the individual members of the family. They all then retired for a little rest before the dawning of the new year.

These few instances are detailed to exemplify

the manner in which the native Christians are themselves gradually applying Christian truth and Christian principle to the common duties of their daily life.

Let the missionary ever conscientiously, thoroughly, and intelligently set forth the great living truths implied in the Cross of Christ, its cause and its effects. Let him strive ever to set himself before the people as a living example of the value and power of his precepts. But let him leave those truths to be applied by the instructed consciences of the Christians as a leavening influence upon the details of the life, public and private, of the Christian people. The wise missionary will avoid every direct interference with social customs, whenever such interference threatens the risk of any prejudice against him, and through him against his message. The missionary is not his own master. He is an ambassador, and is sent to effect a certain purpose. He is untrue to his charge if he says or does aught with a tendency to prejudice the attainment of his purpose. He should therefore beware lest, in carrying out what he honestly believes to be a good plan in effecting changes in external customs, he should be found placing a stumbling-block in the way of another, and thus unwittingly become the destroyer of the man's soul,[1] by driving him away from the Saviour, and thus preventing

[1] Rom. xiv. 13.

him from becoming a new man. He should study without ceasing to learn and to apply the spirit of the missionary who "became all things to all men, that he might by any means gain some,"[1] and who thereby gained more than all the other apostles combined. He will learn the wisdom and meaning of employing "craftiness to catch people by guile."[2]

The kingdom of God does not consist in the observance or neglect of customs. It is not a matter of eating or of abstinence; nor in the keeping of special days; nor in the estimation of every day alike: but it is in "righteousness, and peace, and joy in the Holy Ghost."[3]

[1] 1 Cor. ix. 19–22. [2] 2 Cor. xii. 16.
[3] Rom. xiv. 2–6, 17.

CHAPTER XIV

Preaching

BELIEVING that mankind everywhere, under every variety of social habits and mental conditions, are not only destitute of, but yearning after, what the gospel alone can bestow, I have never been able to see any reason for departing from the mode of propagating Christianity adopted by the Apostles. I do not believe that science in any of its varied forms, though useful, is indispensable to the introduction or to the progress of the gospel.

But I do believe that men of special qualifications are required as preachers, who, like Paul, will learn systematically and sympathetically the special conditions of social life and the special characteristics and idiosyncrasies of a people, and by means of this knowledge and sympathy apply the gospel to their special conditions.

From the preceding brief illustrations of the principles which should guide the preacher in dealing with the customs of the people among whom he labours, some of these necessary

qualifications will have been inferred. Further light will be added by explaining the manner of preaching required for a people ignorant of Christianity and assured of the superiority of their own ethical and literary systems.

In order to gain the Chinese to Christianity, all other conceivable methods combined cannot compare in efficiency with public preaching. The Chinese not only honour literature, but are specially interested in the investigation of truth, and delight in the acquisition of knowledge by discussion. They are ever ready to pay close attention to, and carefully to examine and to weigh, principles publicly set before them. Contrary to statements frequently made in connection with the recent outbreak, they are not repelled by nor antagonistic to statements which are novel, even though these statements should clash with some of their former beliefs. If they oppose any statement made in discussion, they do so, not because the statement runs counter to their preconceived notions, but because it appears to them to be contrary to reason or *li*—as they call that which to them corresponds to our "abstract truth." More readily than most other races, the Chinese will at once yield up their prepossessions when investigation proves these to be not in accordance with abstract truth. If not primarily hostile from personal prejudice, a Chinese audience is as open to conviction as any audience need be.

And a good, intelligible, and interesting speaker will anywhere command a crowd of attentive hearers.

The ordinary services in the Christian congregation on the Lord's day are similar to those in Christian countries. Special importance has always been attached to clear exposition of Scripture and of the doctrines bearing on the Christian life, the endeavour always being to impart an intelligent knowledge of "all things whatsoever" He taught. It is therefore needless to dwell upon this form of preaching.

The preaching in the street chapels is, however, different from anything to be found in Christian lands. Radical differences have been already noted in the composition and deportment of the public audiences in the chapter on "Street Preaching," when describing the first street chapel in Newchwang. Street preaching has assumed a form and character of its own from the special circumstances in which it is conducted. This character is, generally speaking, much the same everywhere throughout Manchuria, with possibly small differences in different localities.

The Chinese are unacquainted with set orations or long speeches on special subjects. Question and answer, brief statements and rejoinders, are forms of discussion general and popular, interesting and instructive. The

Chinese do not like to be bound down to one subject, but like to roam from subject to subject as inclination or interest or mischief dictates. These circumstances for many years controlled and formed the character of our public preaching.

The first endeavours of the missionary were, of course, after home models. The meeting in the crowded chapel was opened with a short prayer and a hymn. Not the remotest conception had the hearers of the meaning of such a prayer. Never in their lives before had they heard public prayer. They therefore gaped, and looked about, and smoked their pipes, heedless of the earnestness of the young missionary, who soon discovered that such prayer at such times was not to edification. At an early stage this form of prayer ceased, and the hymn soon followed.

It was early discovered that it mattered little how the preacher began his discourse. To attract the attention of the volatile audience and to compel its retention was the aim of the speaker. The readiest way to attract attention and to stop desultory conversation was to give out in a clear voice some sentiment just uttered by one of the bystanders, to relate some incident which occurred on the way to the chapel, to refer to some well-known historical fact or character or opinion, or, most fertile and important of all, to enunciate one of the truisms

to be found in such rich abundance in the repertory of their much loved and infinitely admired Confucius.

To attract the attention of a common Chinese audience is, upon the whole, not difficult, and it is easy to retain it. But to do so the preacher must be natural, intelligible, interesting, and lively. If the preacher is half asleep, he need not wonder if the hearer goes entirely over. If possible, it is well to endeavour to confine the discourse or discussion to one central theme, in order to leave an intelligent and permanent impression. Illustrations and figures of speech, besides being an excellent aid to memory, are of the greatest value both in exciting the interest of the hearer and in explaining the nature of the theme. For these illustrations all nature may be laid under contribution, whether in the heavens above, the earth beneath, or the waters under the earth. Human experience may furnish them, or the animal world, organic life, or inorganic matter. If the exposition is based on a fact new to the hearers, so much greater is the interest while hearing, and the impression of the final application when made. If the preacher is able to handle his illustration as though playing with it, like a juggler, first rousing excited curiosity by showing with light touch its incongruity, and dwelling upon its apparent antithesis to some generally accepted truth,

then grappling with its inner meaning by clearly displaying its real congruity and its true value in elucidating or confirming some great principle, his audience listens with delight, and will never forget the lesson. This department of preaching should be regarded as of more serious importance, and should be more assiduously cultivated than it usually is; for it has the emphatic endorsement of the stamp and seal of example by the Greatest of all preachers. It should be, of all forms of work, the most fascinating to the young missionary.

It is perfectly consistent with good breeding in China, and is often the indication of warm interest, that a hearer throw in an interjection, ask a question, or state an objection, even while the preacher is intent on expounding his own views. Such apparent intrusion should never be resented. In Manchuria we have always acknowledged this feature of Chinese discussion, and even welcomed it. The preacher turned at once from his own line of thought to politely answer the question or to meet the objection of his hearer. Nor was he affected by the suspicion that the question or the objection was inimically intended. This digression might possibly prevent the preacher from again returning to his own chosen subject. The interest excited in the new departure might completely efface the former line of thought. The best plan is, nevertheless, to face every difficulty at

once, and to clear it up. The preacher who desires to make the deepest impression will follow up the interest of his hearers rather than attempt to coerce them to come into line with him. Let him satisfy his audience, and it requires no long time or particular cleverness on his part to lead them wherever he chooses to go.

An able missionary was once heard stating that when he went to preach on the street he went with a definite subject, which he had carefully prepared, and on that he preached. If a hearer should interject a question which seemed to the preacher to be irrelevant, or merely curious or captious, the preacher invited the man to his house, where he would be happy to discuss with him to his heart's content. Then he reverted to his own subject again, and carried it to his own conclusion. Such an answer would, in China, imply to the hearers that the preacher was unable to answer the question or to meet the objection. Clever and gentlemanly native scholars have been known to mingle, dressed in plain clothes, with the crowd listening to a missionary on the street, and purposely to put difficult or entangling questions.

Whether disdaining to answer, unable to answer, or considering the proposed discussion but lost time, the missionary may have refused to answer. The proud scholar would stand for a few minutes, and then walk away, sneering

at the ignorance of this pretended teacher. For ignorance is to a Chinese scholar the unpardonable sin. Such treatment of men who come forward even as hostile interrogators, with the avowed design of confounding the preacher before his audience, injures the Christianity represented by the preacher. However important his subject, however well prepared his address, if interruption proceeds from the audience, it is ever best that he leave his own subject and attend to and remove in an intelligible way the cause of the interruption. If, suspecting an evil design, he good-naturedly upsets his opponent, he secures at once the sympathy of the crowd. In this case, also, our Great Example shows us how to act.

The temper in which these interruptions are received will also have its own influence. Self-control is, in China, one of the most essential elements of politeness. The man professing to be a gentleman loses all respect if he lose self-control. Much more is this self-control demanded of the teacher of religion. It is regarded as good evidence that the truths he professes are the guide of his own life. The influence of a good man is much impaired, if not wholly marred, by fits of passion. Therefore, even open hostility by hearers should never be allowed to move the preacher to anger. There is a righteous anger against evil—especially evil inflicted on others—which the Chinese

respect as highly as the people of any nation. The objectionable anger is that which flashes out because of apparent hostility to or contempt for the person of the preacher. This anger is the outgrowth of vanity.

On one occasion a Taoist priest walked seventy miles to call on a missionary. He had heard that, when the missionary was preaching, evidences of hostility of all kinds were coarsely thrust upon him. Contrary to the rudest elements of Chinese politeness, he was publicly and to his face reviled and cursed. Yet he dared not revile again. He was afraid to answer back in the spirit and manner of his opponents. "I knew better," said the priest. "The man who could stand up and speak in the circumstances was not a man who was afraid. Not fear, but principle and self-control, were the reasons of the preacher's silence." Therefore he wished to make the acquaintance of the missionary. Every missionary should endeavour to secure the same reputation—not for his own sake, which is a small matter, but for the sake of the cause he represents. It will soon be discovered that his silence under insult and calumny is not from the meanness of spirit which dare not answer. This conduct, consistently carried out, will ere long gain him the respect and goodwill of the better class of Chinese minds, and thus give a great impetus to his work.

Though the Chinese admire a good style, and love beautiful and select language, there must not be a straining after these so apparent as to tend to distract the mind from the truth proclaimed.[1] In style the one thing to be aimed at is intelligibility, by simplicity and crystalline clearness. No occasion should be presented for the suspicion that the preacher is eager to exhibit his skill or to make a show of his learning. Let the stores of his learning by all means be employed to the utmost of their utility, but only and always as an instrument to make the truth understood beyond possibility of doubt or question. Learning is an excellent handmaid, but a bad driver. The most eloquent preacher, the master of the most beautiful phrases and choicest language I have heard, never made a single convert. The earnestness of full conviction, and the affectionate interest manifested towards the hearer, are the most effective elements towards making a permanent impression. Their effect will remain when merely verbal eloquence is forgotten, and the effects of a perfect style will have vanished like the morning dew.

But however the vessel of the preacher may be led in all directions by the flowing or the ebbing tide of his hearers' inclinations, though it move up and down on the waves of a thousand various subjects, and however long its chain,

[1] 1 Cor. i. 17.

the anchor must ever be fast immovably in what is known as "the Cross of Christ." The mercy and love of God, as revealed in the life and confirmed in the death of His Son, must be the centre round which all preaching revolves, and on which it is based. This is the great central truth on which the Church in Manchuria has been founded. The truths of salvation through mercy by faith—a salvation, full, free, and unmerited—have made a profound impression upon the hearts, and have given evidence of their power in the lives, of thousands of Chinese. That God, whose nature is good, should devise a plan of salvation for man out of his guilt and misery, is to the Chinese "reasonable." That the plan should be one beyond the wit of man to devise, and the power of man to consummate, is also "reasonable." Our enemies early became aware of the character of our professed principles. But their hostility continued unabated, and manifested itself in declaring: "You come with your good doctrines to steal our minds, and your opium to poison our bodies!" "Your doctrines are good; but we do not want *you*!"

CHAPTER XV

Chinese Aids to Preaching

TO secure the respect and goodwill of a Chinese audience, there is no surer method than to show a sympathetic acquaintance with the moral standards and religious truths contained in their own classics. In China, more perhaps than in any other country, the missionary can be assisted in his great work by the literature and beliefs of the people. He will find this assistance, both in its ethics and in its religion, in what is taught and in what is omitted. It may be mentioned in passing that not a trace can be discovered in any of the religions of China of the filth which in India thrusts itself unblushingly on public notice, and which was an essential element in the religions of ancient Greece and Rome.

I. ETHICS

The moral ideals of the Chinese are embedded in the classics usually called Confucianism.

Though there are sentences among the sayings of Confucius which are meaningless if they do not imply a personal, intelligent, omnipotent All-Ruler, which he designates Heaven, and though he ever insisted on the observance of ancient customs which infer the existence of the departed in the spirit world, he refused to commit himself to any religious teaching. His system is essentially an elaborated ethical system, and is inextricably intertwined with his theory of government. He taught the whole duty of man to man, leaving unanswered every question by his disciples which bore on the unseen and the spiritual.

Along with the native scholar the missionary can heartily admire the moral teachings of Confucius and his school. He can by their means search the heart and weigh the conduct of his hearers. They revere the doctrines; do they observe them? They profess those teachings to be the expression of the will of Heaven, and that it is wrong to ignore or to disobey them. Are they, then, not guilty of sin when they declare that no man can attain to them? If guilty of sin, where can they have it removed? For Confucius said that if you sin against Heaven there is no other place where you can plead for forgiveness.

In Confucianism, not only does the missionary possess an arsenal of weapons for the conviction of sin, but he there finds the only

argument against idolatry and plurality of gods which admits of no reply. They worship the virgin Juno of the Chinese. They worship the Pluto who has charge of the nether regions. They pay constant devotions to the god of wealth, and pray for the honours of a literary career at the temples dedicated to literature. Yet Confucius declares that "birth and death are by decree," that "wealth and honour are at the disposal of heaven." The system of geomancy enthrals China and stifles every important effort towards material improvement. Yet the latter clause of the above quotation is diametrically opposed to geomantic practices and beliefs.

In ways without number the ethics of Confucius are of incalculable value to the missionary who uses them as weapons with sympathetic intelligence. His public references to Confucius will produce on the feelings of the general public towards him a more decided influence than any other circumstance. If he feel so inclined, he may laugh at Buddhism and Taoism. If he condemn Confucius, he may as well cease preaching to Chinese of any influence. To them Confucius is more than is Moses to the Jews. Nor is it needful, in order to exalt Christianity, to resort to the mean expedient of belittling Confucius.

The hope of China consists in the fact that the ethical system of Confucius holds the first

place in the esteem and the study of the people. It will blend with Christianity in the future, as with Platonism or the teachings of Aristotle in the past. The living sap of Christianity will enter the dry but shapely bud of Confucian morality, and the spring breath of the Lord will develop it into a full-blown and comely flower.

II. RELIGION

Scattered up and down among the ethics and politics of Confucius are precious religious fragments which he transmitted, but which he did not, or could not, explain. These are fragments from the original religion of the Chinese. That religion was a hazy Deism. These old beliefs are historically stated, not philosophically defined. They go back about thirty-eight centuries from the present time.

In quoting some of the sentiments of those long gone ages I shall adopt portions of the summary of Du Halde, in his third volume on the *History of China*.

"The chief object of their worship is the Supreme Being, Lord and chief Sovereign of all things, which they worshipped under the name of *Shangti*, that is, Supreme Ruler, or *Tien*, which, according to the Chinese, signifies the same thing. Tien, say the interpreters, is the spirit that presides in heaven. The father

is the tien of his family, the viceroy is the tien of the province, the emperor is the tien of the kingdom. They likewise paid an adoration to inferior spirits—depending on the Supreme Being—which preside over cities, rivers, mountains, etc.

"This tien is the principle of all things, the Father of the people, absolutely independent, almighty, omniscient—knowing even the secrets of the heart—who watches over the conduct of the universe, and permits nothing to be acted contrary to his will. He is holy, without partiality, a rewarder of virtue in mankind, supremely just, punishing wickedness in the most public manner, raising up and casting down the kings of the earth according to his pleasure. Public calamities are his call to repentance, and the end is mercy and goodness."

After mentioning many other detailed statements in a similar strain, Du Halde concludes: "From these instances it appears that, from the foundation of the empire by Fu Hi, the Supreme Being was commonly known by the name of Shangti and Tien, who was the object of public worship, and *primum mobile* of the government of the nation; that the Supreme Being was feared, honoured, reverenced, not only by the people, but by the grandees of the empire and by the emperors themselves."

In his *Religions of China* Professor Legge summarises the references to the Supreme

Being in the ancient classics more briefly, but to precisely the same effect. But it should be noted that the modern idea of the Supreme Ruler is that he is located high above the starry heavens, and is approachable only by the emperor; though there is another name, *Lao-tien-ye*, for the ruler of heaven, by which he is worshipped and prayed to by the common people when in extremity of distress.

These brief hints of the ancient religion of China are given that it may be seen how much there is in ancient literature for the missionary to learn. A knowledge of the Chinese best religious beliefs, and their highest moral ideals, is indispensable to enable the missionary to adapt himself to his audience. These ancient truths are his most influential allies in opposing native error and in establishing Christian truth. However grave may appear the defects of these ancient systems, however gross may seem the idolatry now connected with some of them, the wisdom of the missionary will lead him to ignore the defects and the idolatry unless they are thrust upon him. He will not assume an attitude of unbending antagonism, nor an air of supercilious superiority, but will manifest his sympathy for men who are following the best they know. He will also select those portions of the various systems which correspond with the doctrines he teaches, and for them claim kinship. He will find them the

best introduction to an interested hearing on the part of the people.

He can recognise the natural character of the longing for immortality indulged in by the Taoist, and on it as a basis can teach the immortality which is alone desirable, and can show the only means by which it is obtainable. He can express a hearty fellow-feeling with the Buddhist in his yearning after perfection, and can show him the superiority of the same yearning of the Christian, to be attained in the fulness of life and not in the cessation of being. He can explain how life can be perfectly happy, though that life is still bounded by the infinite, towards which it ever stretches forth, but which in fulness it can never grasp. He can show how the human heart can be perfectly happy, though there are others whose happiness is greater still, because their capacity for the enjoyment of that happiness is more enlarged. A cup is perfectly full when it contains all it can hold, though it contains far less than the full bucket. The tree of ten years' growth is perfect in its kind, though there lies before it the capability of more extended growth. The child may be perfectly happy, though he does not enjoy, because he is incapable of enjoying, the happiness of a full-grown man. Perfect happiness of a sinless being is all the more complete and satisfying when he knows that his capacity for greater happiness will grow

with his increasing experiences, and that the degree of his happiness will ever keep pace with the expansion of his capacity to enjoy it.

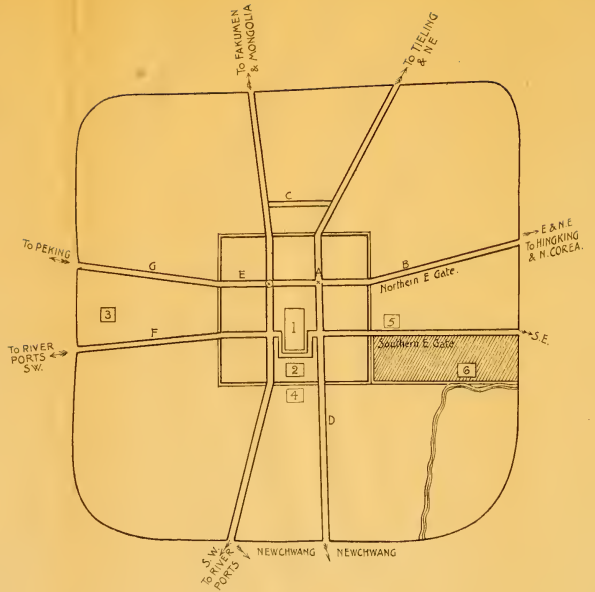
Thus the religious beliefs of the Chinese the missionary will make the handmaids of Christian doctrine. Holding up the best native teaching about the Supreme Ruler, he secures a favourable opportunity and an attentive hearing when he unfolds the Christian idea of God. Him whom they regard as the Ruler of all he will show forth revealed by Jesus as the Father of all mercy and the God of all grace, who is just, yet the justifier of the sinner who believes in Jesus.

The prophet went forth to the valley of vision. The ground on all sides of him was covered with the bones of dead men, all dried, bleached, isolated, and useless. He preached —and the bones came together, bone cleaving to bone, till the human skeleton became complete, and an army lay around him. But though complete in all parts, and though covered with flesh, they lay still and as powerless as when the bones were scattered in shapeless confusion. He preached again—and the breath of the Lord entered into the dead bodies, and they became living men.

The bones of truth have been brought together in China into the skeleton of Confucian morality. But it lies dead in its shapeliness and its inefficiency. The missionary is

the prophet who is sent out by God, and by His Church to cry for the breath of the Lord, which will and must come. And when it is come it will convert the skeleton into a living power, whose influence for good will benefit the world.

He whose is the work alone can, and He alone will, do it, and to Him shall be the glory for ever and ever. Amen.



MOUKDEN AND ITS SUBURBS.

MOUKDEN AND ITS SUBURBS.

Inner city surrounded by brick wall, 40 feet high and 40 feet thick at base.

Each of the eight gates and each corner of the wall surmounted by a tower of three storeys, about 80 feet high. Circumference of wall, about 4 miles.

Suburbs enclosed by a wall of mud fully 13 miles in circumference.

The four corners of the suburban portion are largely vegetable gardens. The remaining part is wholly covered with houses.

The city and suburbs are cut up into innumerable streets and lanes, on which can go wheeled vehicles.

1. Imperial Palace.
2. Viceroy's Palace.
3. Irish Mission Houses.
4. Roman Catholic Cathedral.
5. Native Church.
6. United Free Mission Houses and Hospitals.

A, B, C, D, & E. United Free Chapels for Daily Preaching to Heathen.

F, G. Irish Chapels for Daily Preaching to Heathen.

x. Bell Tower, strikes the Watches and is rung on alarm of Fire.

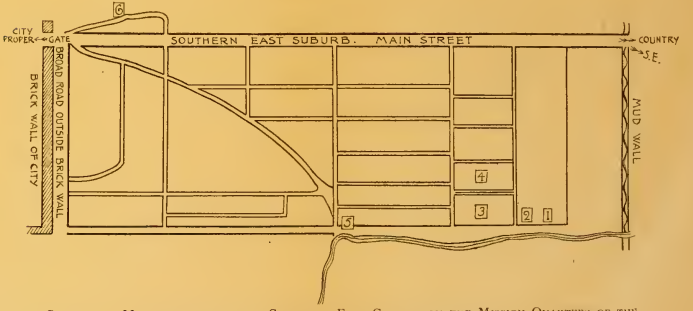
⊙. Drum Tower—drum is beaten on approach of enemy.

SECTION OF MOUKDEN OUTSIDE THE SOUTHERN EAST GATE.

This Section is east of and parallel with the Eastern face of the S.E. section of the city, as shown on accompanying sketch, and is an enlargement of the part marked Southern E. Gate on the Plan of the City.

Double Lines represent side streets and lanes on which go wheeled carriages.

1. Great Temple.
2. Dr. Christie's Hospital.
3. Four Mission Houses, 130 yards frontage.
4. Ladies Compound.
5. Temple to Literature.
6. Church.



SECTION OF MOUKDEN OUTSIDE THE SOUTHERN EAST GATE, FROM THE MISSION QUARTERS OF THE UNITED FREE CHURCH OF SCOTLAND TO THE CHURCH.

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